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PLUTARCH'S

LIFE OF PERICLES

HOLDEN

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PREFACE

The present edition of Plutarch's *Life of Pericles* for the use of English-speaking students was begun two years ago and has been prepared on the same lines as that of his *Life of Themistocles* (Third Edition 1892), and I venture to express a hope that it may meet with as favourable a reception as its predecessor, in spite of its shortcomings of which I am myself fully conscious.

The text is based on two of the best MSS, but a few conjectural emendations have been admitted where necessary, chiefly those of Cobet contributed to the sixth volume of the New Series of the *Mnemosyne.* Those of Theodor Bergk, which were copied from the margin of a copy of the *Lives* belonging to that eminent scholar and published by Dr. Rudolf Peppmüller as an Appendix to a Gymnasial-Programm (Halle 1887) containing his own critical notes on Theognis and other Greek poets, reached me too late for the insertion of the whole in the main body of the work. Those which do not appear in their proper place will be found among the *Addenda et Corrigenda.*

The chronological Table, in drawing up which I have consulted Busolt's *Griechische Geschichte* with

much advantage, has cost me a considerable amount of time and pains. The same may be said of the *Index Graecitatis*, which was compiled for my own use and guidance and which is now printed unabridged in the hope and belief that it will be found of service to the few who have a love of Greek for its own sake, if not to the ordinary student.

The most completely annotated edition, hitherto without a rival, is that of C. Sintenis with a Latin commentary published sixty years ago at Leipzig, when classical studies were more in vogue than at the present day. The best subsequent editions—that of Fr. Blass and Fuhr's revision of that of Sintenis in the Haupt-Sauppe series, both with notes and introductions in German, together with the modest and unpretending edition of Alfred Jacob with notes in French which did not reach me until my own was in type—are in a greater or less degree founded upon this.

I have endeavoured to bring my book up to date by consulting, along with the above-mentioned editions, the most recent works and scattered suggestions bearing in any way on the Periclean age, but the literature is so vast that I cannot pretend to have touched it otherwise than *primoribus labris*.

I must once again gratefully acknowledge my obligation to the now well-known acuteness and accuracy of Messrs. R. & R. Clark's Reader.

ATHENAEUM CLUB, LONDON, S.W.
October 10, 1894.

CONTENTS

INTRODUCTION

I *Life of Plutarch*

Nothing is known of the personal history of Plutarch but what may be gathered from various notices scattered through his own writings.[1] He was born between A.D. 46 and A.D. 51 at Chaeronea in north-west Boeotia, a town small and insignificant, but rich in historical memories. It was one of the five cities in the famous plain, called by his favourite hero Epaminondas 'the dancing-plot of Ares,'[2] at the time when the two great battles[3] which were

[1] Eunapius *Vit. Soph.* prooem. ὁ θεσπέσιος Πλούταρχος τόν τε ἑαυτοῦ βίον ἀναγράφει τοῖς βιβλίοις ἐνδιεσπαρμένως καὶ τὸν τοῦ διδασκάλου (Ἀμμωνίου) . . . τὸ ἴδιον καὶ τὸ τοῦ διδασκάλου καθ' ἕκαστον τῶν βιβλίων κατέσπειρεν, ὥστε, εἴ τις ὀξυδορκοίη περὶ ταῦτα καὶ ἀνιχνεύοι κατὰ τὸ προσπῖπτον καὶ φαινόμενον καὶ σωφρόνως τὸ κατὰ μέρος ἀναλέγοιτο, δύνασθαι τὰ πλεῖστα τῶν βεβιωμένων αὐτοῖς εἰδέναι. Cp. M. Octave Gréard *De la morale de Plutarque* ed. 3 Paris 1880 :—Nul écrivain, grec ou latin, n'a fait pour lui ce qu'il avait fait pour tant d'autres ; le Biographe de l'antiquité n'a pas de biographie.

[2] *Marc.* c. 21, 2 Ἄρεως ὀρχήστραν. Cp. R. Volkmann *Leben, Schriften und Philosophie des Plutarch von Chaeronea* Berlin 1873 p. 16.

[3] That in B.C. 338 when Philip of Macedon defeated the united forces of the Athenians and Boeotians—a day fatal to the liberties of Greece (Strabo x 2, 37) ; and that in B.C. 86 when Sulla defeated the army of Mithridates (*Sull.* c. 19).

named after it were as yet not fought. Here his family had been settled for many years, and was of good standing and local repute. He speaks incidentally of his great-grandfather (πρόπαππος) Nicarchus recording an incident of the struggle between Antony and Octavius,[4] and makes constant mention of Lamprias, his grandfather, as taking part in the 'Table talk' (συμποσιακὰ προβλήματα), which occupies so considerable a portion of his miscellaneous writings;[5] and of his father, who also was a man of cultivation and could occasionally take part in the discourses on various topics recorded by his son. He had two brothers, Lamprias[6] and Timon.[7] He married, it is not known at what period of his life, Timoxena, daughter of Alexion, by whom he had four sons and one daughter. The eldest and fourth sons died young.[8] To the two survivors, Autobulus and Plutarchus, he dedicated his Treatise 'Concerning the procreation of the soul as discoursed in the *Timaeus* of Plato' (περὶ τῆς ἐν Τιμαίῳ ψυχογονίας). The only daughter, named

[4] *Anton.* c. 68, 3.

[5] *e.g.* I 5, 5 ἦν δὲ Λαμπρίας, ὁ ἡμέτερος πάππος, ἐν τῷ πίνειν εὑρετικώτατος αὐτὸς αὑτοῦ καὶ λογιώτατος. Cp. IV 5 where he takes part in a discourse on the reasons why the Jews abstain from pork; also I 2, 2, V 2, 6, and *Ant.* c. 28, 2 where he repeats a story told him by the physician Philotas of Amphissa, in illustration of the luxuriousness of Antony's life at Alexandria.

[6] *Symp.* I 2, 5; II 2, 1; VIII 6, 5; IX 5, 1.

[7] *Symp.* I 2; II 5. Plutarch gives a touching record of his fraternal affection *Mor.* 487 E:—ἐμοὶ μὲν γὰρ ὅτι πολλῶν ἀξίων χάριτος παρὰ τῆς τύχης γεγονότων, ἡ Τίμωνος εὔνοια τἀδελφοῦ πρὸς ἅπαντα τἄλλα καὶ γέγονε καὶ ἔστιν, οὐδεὶς ἀγνοεῖ τῶν ὁπωσοῦν ἐντετυχηκότων ἡμῖν, ἥκιστα δ' οἱ συνήθεις ὑμεῖς. Volkmann seeks to identify this brother with the Timon mentioned in a letter of Pliny (I 5, 5).

[8] *Mor.* 609 D.

Timoxena after her mother, died when she was but two years old during her father's temporary absence. It was on this occasion that the affectionate and sensible letter of consolation (παραμυθητικὸς πρὸς τὴν ἰδίαν γυναῖκα)[9] was addressed by Plutarch to his wife, 'showing him' as has been said 'in a very tender and attractive light as a husband and father, and affording us glimpses of a family life, the existence of which we are too apt to forget when taking account of the moral condition of the ancient heathen world.'[10]

Plutarch commenced his studies, when he was about 16 years old, at Athens, under the direction of Ammonius,[11] the syncretist philosopher, with a fellow-student named Themistocles, a descendant of the hero of Salamis.[12] He speaks of his having been at Alexandria,[13] among other places, but it was his visit to Italy and Rome which exercised the greatest influence on his after-life. He makes a general reference to it in his *Life of Demosthenes*,[14] where—after pleading the necessity that an author,

[9] *Mor.* 608 A–612 B.

[10] Archbp. Trench *Five Lectures on Plutarch* p. 32, who compares two striking passages, *Erotic.* c. 24 and *Praec. coniug.* c. 34. Cp. Volkmann *l.c.* p. 29.

[11] Ammonius is spoken of as his καθηγητής *Mor.* 70 E, a more honourable term than διδάσκαλος. It appears from *Mor.* 720 D that he was three times chief magistrate (στρατηγός) at Athens. When Nero was travelling in Greece A.D. 66, he acted as his ἐξηγητής over the temple buildings at Delphi.

[12] *Them.* c. 32, 4. Cp. *Mor.* 626 E.

[13] *Mor.* 678 C ἐν ταῖς ὑποδοχαῖς ἃς ἐποιεῖτο τῶν φίλων ἕκαστος ἑστιῶν ἡμᾶς ἥκοντας ἀπὸ τῆς Ἀλεξανδρείας.

[14] c. 2, 1 ἡμεῖς δὲ μικρὰν μὲν οἰκοῦντες πόλιν, καὶ ἵνα μὴ μικροτέρα γένηται φιλοχωροῦντες, ἐν δὲ Ῥώμῃ καὶ ταῖς περὶ τὴν Ἰταλίαν διατριβαῖς οὐ σχολῆς οὔσης γυμνάζεσθαι περὶ τὴν Ῥωμαϊκὴν διάλεκτον ὑπὸ χρειῶν πολιτικῶν καὶ τῶν διὰ φιλοσοφίαν πλησιαζόντων ὀψέ ποτε καὶ πόρρω τῆς ἡλικίας ἠρξάμεθα Ῥωμαϊκοῖς γράμμασιν ἐντυγχάνειν.

who has undertaken to compile a history of some foreign country from materials scattered in different places, should be a resident in some historically famous, cultivated and populous town, where he can have unlimited use of books of all kinds, and where he can also pick up trustworthy information on such particulars as rest on popular tradition—he says of himself :—'As to myself, I live in a small town and am fond of staying in it, that it may not be the smaller for the absence of a single inhabitant. But when I was in Rome and during my stay in different parts of Italy, I found my time so taken up with the public commissions with which I was charged and with the number of those who flocked to me for instruction, that I had not the leisure to study the Latin language. Consequently, it was not until late and at an advanced period of my life that I began to read works written in Latin.' Plutarch then proceeds to explain that it was not from words that he learned to discover things, but rather words from familiar things. He professes himself unable to appreciate the beauty, fluency and precision of the Latin language, because to do so would require more pains and practice than he had time for. The fact of his being but an indifferent Latin scholar is pretty evident from the absurd mistakes he makes in the construction, meaning and derivation of words.[15] As to his χρεῖαι πολιτικαί, it is probable that during his stay at Rome he was representative of his native town.[16]

[15] Several instances will be found in my Introduction to *Life of Nicias* p. xxi note 15. See also Sickinger *De linguae latinae apud Plutarchum reliquiis*, Freib. Diss. 1883.

[16] Gréard *l.c.* p. 32 :—Tout le temps, qu'il demeura en Italie, il fut, en quelque sorte, le *chargé d'affaires* de sa ville natale.

One limit for the date of his visit is given in the Treatise 'On the skill of animals,'[17] where in recording an instance of wonderful sagacity in a dog, which he had himself witnessed in the theatre of Marcellus at Rome, Plutarch expressly mentions the presence of the old Emperor Vespasian (*παρῆν γὰρ ὁ γέρων Οὐεσπασιανὸς ἐν τῷ Μαρκέλλου θεάτρῳ*). This must have been before the year A.D. 79, in which Vespasian died. Again he relates casually in his *De curiositate*,[18] how on one occasion, when he was lecturing, Arulenus Rusticus, who was put to death A.D. 94 by the Emperor Domitian, was amongst his audience. A passage in the *Symposiaca*[19] seems to show that Plutarch paid more than one visit to Rome, *Σύλλας ὁ Καρχηδόνιος εἰς Ῥώμην ἀφικομένῳ μοι διὰ χρόνου τὸ ὑποδεκτικόν, ὡς Ῥωμαῖοι καλοῦσι, καταγγείλας δεῖπνον ἄλλους τε τῶν ἑταίρων παρέλαβεν οὐ πολλοὺς κτλ.* At that time he was accompanied by his compatriot Philinus. Now we know from the *Life of Poplicola*[20] that Plutarch was again in Greece and at Athens before A.D. 82, the year when the Capitol, which had been burnt down at the death of Vespasian, was restored by Domitian, for he saw there the columns of Pentelican marble destined for that building, which, he continues, when he saw them subsequently at Rome, had been again cut and polished, and lost thereby some of their original symmetry, being too slender. Plutarch therefore must have been at Rome after A.D. 82.

[17] c. 19, *Mor.* 974 A.
[18] c. 15, *Mor.* 522 E.
[19] VIII 7, 1, *Mor.* 727 C.
[20] c. 15, 3 *οἱ δὲ κίονες ἐκ τοῦ Πεντελῆσιν ἐτμήθησαν λίθου κάλλιστα τῷ πάχει πρὸς τὸ μῆκος ἔχοντες· εἴδομεν γὰρ αὐτοὺς Ἀθήνησιν. ἐν δὲ Ῥώμῃ πληγέντες αὖθις καὶ ἀναξυσθέντες οὐ τοσοῦτον ἔσχον γλαφυρίας, ὅσον ἀπώλεσαν συμμετρίας* <*καὶ*> *τοῦ καλοῦ διάκενοι καὶ λαγαροὶ φανέντες.*

We find many other notices also of his presence at Rome scattered throughout his writings, as when he refers to various innovations,[21] or speaks of buildings and localities, which he has seen, such as the sacred island of the Tiber,[22] the temple of Vica Pota,[23] the bronze statue of Titus Quintus Flamininus, opposite the Circus, with the Greek inscription on it,[24] or the market of monstrosities,[25] and the ἀποφράδες πύλαι.[26] In the *Life of Numa* he states that he had himself heard many Romans narrate how in obedience to an oracle bidding the Romans set up in their own city a statue of the wisest and the bravest of the Greeks, they had erected in the Forum two bronze statues, one of Alcibiades, the other of Pythagoras.[27]

At Rome Plutarch became acquainted with many eminent men — philosophers, poets, grammarians, historians, musicians, physicians—and also renewed his acquaintance with several whom he had known before in Greece, as with Favorinus of Arles,[28] the renowned rhetorician and eclectic philosopher, to whom he dedicated his Treatise 'On the principle of cold' (περὶ τοῦ πρώτου ψυχροῦ), and with Gaius

[21] *Marcell.* c. 3, 4.

[22] *Poplic.* c. 8, 3.

[23] *Poplic.* c. 10, 4 *ἱερὸν Οὐίκας πότας ὀνομαζόμενον.*

[24] *Flamin.* c. 1, 1.

[25] *Mor.* 520 C *περὶ τῶν τεράτων ἀγορὰν ἀναστρέφονται, τοὺς ἀκνήμους καὶ τοὺς γαλεάγκωνας καὶ τοὺς τριοφθάλμους καὶ τοὺς στρουθοκεφάλους καταμανθάνοντες.*

[26] *Mor.* 518 B.

[27] c. 8, 10 *αὐτοὶ δ' ἀκηκόαμεν πολλῶν ἐν Ῥώμῃ διεξιόντων ὅτι χρησμοῦ ποτε Ῥωμαίοις γενομένου τὸν φρονιμώτατον καὶ τὸν ἀνδρειότατον Ἑλλήνων ἱδρύσασθαι παρ' αὐτοῖς, ἔστησαν ἐπὶ τῆς ἀγορᾶς εἰκόνας χαλκᾶς δύο, τὴν μὲν Ἀλκιβιάδου τὴν δὲ Πυθαγόρου.*

[28] Cp. Aul. Gell. *Noct. Att.* II 22, 27 ; XII 1, 24. A list of his works is given by J. L. Marks *Diss. de Favorini Arelatensis vita, studiis, scriptis,* Traiecti ad Rhenum, Kemink & Son, 1853.

Sossius Senecio, one of Pliny's correspondents,[29] who became an intimate friend and to whom he dedicates three of his Parallel Lives.[30] It was at his suggestion also that he compiled his 'Records of Table-talk' (συμποσιακά) held at entertainments in which he was himself the central figure among a circle of scholars or gentlemen devoted to literature and philosophy at Rome and elsewhere.[31] Now we know from the Fasti that Sossius was four times consul under Trajan, viz. *consul suffectus* in A.D. 98 and *consul ordinarius* in A.D. 99, 102, 107. It is not quite clear, however, whether Plutarch made his acquaintance first at Rome or in Greece, where it is plain, from references in the *Symposiaca*, that Sossius must have stayed some considerable time.[32]

Another man of consular rank, a scholar and archaeologist,[33] was also a friend of Plutarch's, viz. Mestrius Florus. In his company he travelled through Gallia Cisalpina, where the family of Mestrius was well known, and visited the battlefield of Bedriacum,[34]

[29] *Ep.* I 13.

[30] Those of *Theseus—Romulus; Demosthenes—Cicero; Dion—Brutus*: also the Treatise *de profectibus in virtute.*

[31] *Prooem.* § 4 *ᾠήθης τε δεῖν ἡμᾶς τῶν σποράδην πολλάκις ἔν τε Ῥώμῃ μεθ' ὑμῶν καὶ παρ' ἡμῖν ἐν τῇ Ἑλλάδι, παρούσης ἅμα τραπέζης καὶ κύλικος, φιλολογηθέντων συναγαγεῖν τὰ ἐπιτήδεια.*

[32] From II 1, 1 it is plain that Plutarch was once at Patrae with him; and in V 1, 1 he speaks of their being in each other's company at Athens. Again we are told in IV 3, 1 that Sossius came from Chaeronea to be present at the marriage feast of Plutarch's son Autobulus.

[33] *φιλαρχαῖος Symp.* VII 4, 1: cp. VIII 2, 2, Suet. *Vesp.* c. 22.

[34] *Oth.* c. 14, 1 *ἐμοὶ δὲ ὕστερον ὁδεύοντι διὰ τοῦ πεδίου Μέστριος Φλῶρος, ἀνὴρ ὑπατικὸς τῶν τότε μὴ κατὰ γνώμην ἀλλ' ἀνάγκῃ μετὰ τοῦ Ὄθωνος γενομένων, νεὼν ὄντα παλαιὸν ἐπιδείξας διηγεῖτο μετὰ τὴν μάχην ἐπελθὼν ἰδεῖν νεκρῶν σωρὸν τηλικοῦτον, ὥστε τοὺς ἐπιπολῆς* ('on the top') *ἅπτεσθαι τῶν ἀετῶν* (i.e. 'the pediments').

Brixellum,[35] Ravenna where he saw the marble statue of Gaius Marius.[36]

Fundanus, another friend, who, with Sextius Sulla of Carthage, is the interlocutor in the dialogue about 'the cure of anger' (ἀοργησία)—a very noble and humane character, and the counterpart of Plutarch himself in his domestic life[37]—is probably to be identified with Minucius Fundanus, a distinguished friend of Pliny the younger.[38] A common friend of Sextius Sulla, Fundanus and Plutarch was Paccius, to whom the Treatise 'Of tranquillity of mind' (περὶ εὐθυμίας)[39] is dedicated, a distinguished forensic speaker.

Plutarch's occupation during his residence at Rome was akin to that of the ancient *grammaticus*, whom we should describe as lecturer or private tutor,[40] ready to give advice to any one consulting him on questions of practical morality, as a sort of physician of the soul, able to make a diagnosis of a diseased moral condition, one of 'the domestic chaplains of heathendom,' as Bishop Lightfoot calls them, ready to help all who sought his assistance as their moral director and adviser. He had cultivated,

[35] *Oth.* c. 18, 1 εἶδον δὲ ἐν Βριξίλλῳ γενόμενος καὶ μνῆμα μέτριον καὶ τὴν ἐπιγραφὴν οὕτως ἔχουσαν, εἰ μεταφρασθείη, 'Δηλώσει (δαίμοσι, *dis manibus* Lobeck) Μάρκου Ὄθωνος.'

[36] *Mar.* c. 2, 1 τῆς δ' ὄψεως τῆς Μαρίου λιθίνην εἰκόνα κειμένην ἐν Ῥαβέννῃ τῆς Γαλατίας ἐθεώμεθα πάνυ τῇ λεγομένῃ περὶ τὸ ἦθος στρυφνότητι καὶ πικρίᾳ πρέπουσαν.

[37] Volkmann *l.c.* p. 41.

[38] See his three Epistles I 9, IV 15 and VI 6. There is also a fourth letter (V 6) concerning the death of his young daughter in which Pliny speaks of his being *eruditus et sapiens, ut qui se ab ineunte aetate altioribus studiis artibusque dederit.*

[39] *Mor.* 464 F.

[40] *Dem.* c. 2, 1 where he speaks of his being prevented from learning much of the Latin language ὑπὸ τῶν διὰ φιλοσοφίαν πλησιαζόντων. See note 14.

in a greater or less degree, the three branches of study recognized by the ancients, viz. philosophy, rhetoric and mathematics.[41] But his attention was mainly given to moral and religious speculations, in all of which he took the most profound interest; the one aim and end of his life and writings being the illumination of the intellect by the force of morals. Thus Poetry, in his judgment, was mischievous, if it had not a direct moral tendency; his rhetorical precepts and his rules of historical criticism are alike based upon morals. Does he find himself in presence of some physical phenomenon,[42] or confronted by a question of erudition, the solution is to be found only by recurring to moral principles. Even his rules for the preservation of health are for the most part observations of moral hygiene. If he attacks the Stoics and Epicureans, it is to vindicate Providence and the moral government of the world against their tenets. Politics, moreover, are in his view nothing but the most perfect exercise of moral philosophy applied to the amelioration of society.[43]

Thus we see why, from the first, his miscellaneous essays on all sorts of topics were comprised under the common title of *Moral Works.* His *Parallel Lives* are but the complement of his Moral Essays; his leading purpose in writing them was not, as will be seen hereafter, historical but ethical: history is only a school of manners for him; what he looks for in

[41] *Symp.* IX 14, 3, 3 ἁπάσας τὰς διὰ λόγου περαινομένας ἐπιστήμας καὶ τέχνας οἱ παλαιοὶ καταμαθόντες ἐν τρισὶ γένεσιν οὔσας τῷ φιλοσόφῳ καὶ τῷ ῥητορικῷ καὶ τῷ μαθηματικῷ κτλ.

[42] *Nic.* c. 23.

[43] *Mor.* 775 F περὶ τοῦ ὅτι μάλιστα τοῖς ἡγεμόσι δεῖ τὸν φιλόσοφον διαλέγεσθαι, 779 D πρὸς ἡγεμόνα ἀπαίδευτον.

the example of great men is some lesson or other.[44] 'Vivid moral portraiture' says Archbishop Trench 'is what he aimed at, and this is what he achieved.'[45] And this is the secret of his vast popularity, which has stood the test of so many ages from the 4th century, when he could be spoken of as ὁ θειότατος, ὁ θεσπέσιος, ἡ φιλοσοφίας ἁπάσης ἀφροδίτη καὶ λύρα,[46] or as ὁ τῆς ἐπιστήμης πλοῦτος,[47] until the period of the Renaissance. Since the revival of classical literature his admirers have been very numerous. Rabelais, Montaigne[48] who was a great imitator of Plutarch and confesses that he can hardly do without him, Shakespeare, Scaliger,[49] in the 16th century pay him signal homage; he is, to use Gréard's words, 'le bréviaire du siècle, sa lumière, sa conscience.'[50] His writings have proved a rich storehouse from which Christian writers in all ages have largely and freely drawn. Basil, the great bishop of Cappadocia, derived many a hint from the heathen moralist. Bishop Jeremy Taylor is constantly referring or alluding to his writings; Neander owned his great obligation to the Treatise on 'The delays in the divine justice' at a critical period of his life. In the 18th century we find Montesquieu[51] borrowing his definition of law from him; Rollin gives an almost literal trans-

[44] Heeren *de fontibus et auctoritate vitarum parallelarum Plutarchi Commentatio prima*, prooem. p. 5 etc., Trench *l.c.* p. 90.

[45] *l.c.* p. 43.

[46] Eunapius *de vitis sophistarum*, prooem. p. 3 ed. Boissonade.

[47] Theophylact Sim. *Q.P.* p. 22.

[48] *Essais* II 4: c'est nostre bréviaire.

[49] *Plutarchus totius sapientiae ocellus*, Scaligerana, Colon. 1695 p. 317.

[50] *l.c.* Introd. p. xx.

[51] *Esprit des lois* I 1.

lation of his *Lives* in his historical descriptions. Rousseau[52] reckons him among the few authors that he read in his old age, 'à cause du profit qu'il y trouve.' 'He is perhaps' says La Harpe 'l'esprit le plus naturellement moral, qui ait existé.'[53] 'He is' according to Joubert 'the Herodotus of philosophy in his *Moral Works*': and the same writer regards his *Parallel Lives* 'comme un des plus précieux monuments que l'antiquité nous ait légués. La sagesse antique est là tout entière.' Similarly Koraës pref. p. 73: *ἀμφιβάλλω ἂν εὑρίσκεται κἀνὲν ἄλλο σύγγραμμα παρὰ τοῦ Πλουτάρχου τὰ συγγράμματα πλουσιώτερον ἀπὸ βιωφελῆ παραδείγματα καὶ παραγγέλματα.* 'He stands before us' says a writer in the *Journal of Education*[54] 'as the legate, the ambassador and the orator on behalf of those institutions, whereby the old-time men were rendered wise and virtuous.'

We can readily imagine what a profound impression must have been made upon Plutarch by the great City, which was the heart and centre of the world's activity, with its glorious name and associations,[55] its beautiful and magnificent sights, representing all the grandeur and splendour of the earth, so that it might well be named *οἰκουμένης ἐπιτομή*, not so much from isolated expressions,[56] as from his whole method of speaking of the Roman power and the deep interest which he manifested in Roman history at a later period of his life. He

[52] *Les rêveries du promeneur solitaire*, 4me *Promenade*, apud Koraës Plutarch *Praef.* p. 79.

[53] *Lycée* livre III ch. 11 sect. 2.

[54] Vol. II p. 114.

[55] *Rom.* c. 1, 1 *τὸ μέγα τῆς Ῥώμης ὄνομα καὶ δόξη διὰ πάντων κεχωρηκός.*

[56] Such as *ἡ καλὴ Ῥώμη*, as he calls it *Mor.* 963 C.

regarded the Roman empire as a special creation of Providence[57] for helping men to lasting peace and undisturbed possession of their property after a long and dreary period of warfare.

From the noise and bustle of Rome—a fitter residence for him because of the opportunities it afforded of intercourse with great men and the ampler supply of books—he returned to the modest and quiet place of his birth, where he spent the remaining years of his tranquil life, 'being loth' as he says 'to make the small town yet smaller by the absence of even one inhabitant.'[58] He made a point of undertaking its humblest offices at first[59]—entertaining as he did the strong conviction that the exercise of public functions was the duty and the proper education of Man. Subsequently he became its *ἄρχων ἐπώνυμος* for more than one year,[60] and was also nominated by his fellow-townsmen to the office of Boeotarch. He was likewise chosen to officiate as priest of Apollo at Delphi[61]—a still higher testimony to the worth of his character, and he was an important personage at many of the Pythian games.[62] But his public duties did not hinder him from making frequent excursions

[57] *Rom.* c. 8, 7 *οὐκ ἂν ἐνταῦθα προὔβη δυνάμεως (τὰ Ῥωμαίων πράγματα), μὴ θείαν τινα ἀρχὴν λαβόντα καὶ μηδὲν μέγα μηδὲ παράδοξον ἔχουσαν.* Cp. *Pomp.* c. 75, 3, *Mor.* 316 C–326 C (*de fortuna Romanorum*).

[58] *Dem.* c. 2, 2 *ἡμεῖς μικρὰν οἰκοῦντες πόλιν καί, ἵνα μὴ μικροτέρα γένηται, φιλοχωροῦντες.* See above note 14.

[59] *Mor.* 811 A (*Praec. ger. reip.* cc. 15, 17).

[60] *Mor.* 643 A (*Symp.* II 10, 1, 1), 694 A (VI 8, 1, 2).

[61] *Mor.* 700 F (*Symp.* VII 2, 2, 1) where he speaks of Euthydemus as his colleague in the priesthood (*συνιερεύς*). Hertzberg (*Gesch. Griechenl. unter d. Herrschaft d. Römer*, Th. II p. 166) thinks that he held the office at Chaeronea.

[62] *Mor.* 792 F.

from Chaeronea; for it is clear from allusions in his *Lives* that he was familiar with all the principal localities, not to say the nooks and corners of Greece; he delights to relate his personal reminiscences and all he has seen of the memorials and records of her past splendour.[63]

In the retirement of a happy domestic life Plutarch enjoyed abundant leisure for the pursuit of his favourite literary and moral studies. But, unlike other philosophers, he did not allow these to absorb his whole attention, to the neglect of other important claims on his time. His useful virtues were actively employed for the good of others. Besides taking his full share in the civil and religious duties of his station, he disbursed the stores of his learning liberally, diffusing knowledge in an age which stood greatly in need of education. His profound sympathy with the young made the task of their spiritual direction a pleasant one: his lecture-room was open to those who, longing to order their lives according to some higher rule in a corrupt age, sought special help in private and familiar intercourse. He gave lectures on philosophical and other subjects, expounding at one time some writing of Plato, at another answering offhand the various questions (*προβλήματα*) put to him, or warning his hearers against the manifold corrupt practices and principles of the time. Many of these lectures were afterwards enlarged by him and published as separate Treatises,[64]

[63] See especially *Phoc.* c. 18, 5; c. 22, 1, *Arist.* c. 1, 2; cc. 19, 21; c. 27, 1, *Per.* c. 13, 2 ff., *Nic.* c. 3, 3, *Dem.* c. 7, 3; c. 31, 1, *Them.* c. 22, 1, *Alex.* c. 69, 4, *Ages.* c. 19, 5; c. 35, 1, *Sol.* c. 25, 1, *Lyc.* c. 18, 1.

[64] To this category belong the treatises *de audiendis poetis*, and *de audiendo*; also the *ὑγιεινὰ παραγγέλματα*, *de sanitate praecepta*.

and it is plain that they were no mere showy declamations, like those of ordinary sophists, but 'earnest efforts, as of a spiritual physician, to heal the hurts of men's souls.'[65]

Plutarch must have been an extensive reader, and had access to a select library, which contained a good many treasures, but at Chaeronea he felt the want of a large library of reference,[66] so necessary to a literary man. His wont at Rome, where he commanded an ample store of books, had been to make extracts from the more eminent writers in Biography, History or Philosophy for his pupils or audience, which he afterwards employed in the composition of his miscellaneous works; most of which were originally written or added to on some particular occasion, some festive event in the circle of his acquaintance or at the particular request of some friend.[67] His first series of biographies also was written at the instance of others, as appears from a passage in his Introduction to the *Life of Timoleon*, which shows us at the same time incidentally how much Plutarch valued them as a means of improving and elevating his own character.

As to the chronological order of his works we are left very much in the dark. Most of them must have been written in his riper years, after the reign of Domitian. For the date of his *Biographies*, there is an important passage in that of *Sulla* c. 21, 4, where, after describing the battle of Orchomenus

[65] Trench *l.c.* p. 107.

[66] *Dem.* c. 2, *Mor.* 384 D (*de EI ap. Delph.* c. 1).

[67] 'He was as indefatigable a gleaner of literary and ethical curiosities as Southey himself: and could we have his Commonplace Book, it might be far more valuable and interesting than the very unequal collection of Photius.' *Edinburgh Review*, Jan. 1869 p. 73.

(B.C. 85), he says that many relics of the dead were found in the neighbouring marshes—*σχεδὸν ἐτῶν διακοσίων ἀπὸ τῆς μάχης ἐκείνης διαγεγονότων*. From which it follows that Plutarch must have composed this *Life* at least not much before A.D. 115, consequently at the close of Trajan's reign. He does not appear to have lived long after A.D. 120. For he speaks in the *Life of Solon* c. 32, 2 of the Olympieion at Athens as unfinished (*ἀτελές*), which we know that Hadrian completed some time between A.D. 125 and A.D. 130.

There is sufficient evidence that Plutarch's works were much read and used soon after his death. Aelius Aristides,[68] the celebrated rhetorician of the 2d century, and Polyaenus, author of the *στρατηγήματα*, borrowed largely from him. He is quoted by Aulus Gellius and Galen [69] and referred to by Tatian the Christian apologist in his *λόγος πρὸς Ἕλληνας*. In the 3d century we find Athenaeus constantly quoting or making tacit reference to him, also Porphyrius the neo-Platonist, and Eunapius.[70] Stobaeus made extracts of all kinds from his works, including some that are lost. Macrobius in his *Saturnalia* has made constant use of his 'Table talk.' In the 6th century he was carefully read by Sopater the younger of Apamea, the eighth and twelfth books of whose *ἐκλογαὶ διάφοροι* contained extracts from his writings, among others from the lost *Lives* of Crates, Daïphantus, Pindar, Epaminondas: also from his philosophical treatise *περὶ φύσεως καὶ πόνων*, and from another *περὶ ὀργῆς*, a fragment of which is

[68] v. Sintenis ad Plut. *Per. Excurs.* 3 p. 302 ff. ed. Lips. 1835.

[69] *de dogmate Platonis et Hippocratis.*

[70] See above note 46.

found in the *Florilegium* of Stobaeus. It is remarkable that Sopater made extracts from the spurious works also, such as that 'On rivers' and 'The apophthegms of Kings and Generals.' Ecclesiastical writers, as Clement of Alexandria and even Basil, were not ashamed to adorn themselves with his feathers — an easy proceeding which proved too tempting for compilers like Zonaras and Michael Psellus not to imitate.

II *The Parallel Lives of Plutarch*

The collection known as *The Parallel Lives*, which is a complement to the other half of Plutarch's writings entitled *The Morals*—the one exhibiting to us from ideal points of view what the ancients had aimed at and accomplished in the world of action, the other, what in like manner it had aimed at and accomplished in the world of thought—is not what its author left behind him, either in form or arrangement. The *Lives* were originally put forth in a series of Books (*βιβλία*), each containing the biography of a pair (*συζυγία*)—one Greek and one Roman hero—and followed by a comparison (*σύγκρισις*).[71] Some of these *βιβλία* have been lost, as that containing the *Lives* of Epaminondas—Scipio (?), which appears to have been the first he wrote, also that containing the *Lives* of Metellus and some parallel Greek.

The 46 extant *Lives* are contained in 22 *βιβλία*—

[71] The *σύγκρισις* is wanting in the *Lives* of Phocion—Cato minor; Themistocles—Camillus; Pyrrhus—Marius; Alexander—Caesar.

those of Agis–Cleomenes—Gracchi, a double pair, being reckoned as one. They are of special value to us for the knowledge of Greek and Roman Antiquity, in fact, for many periods the only extant source of information, and they are still regarded as the legacy of a highly-cultivated man, a thorough-going advocate of truth and morality. 'It is a mistake to suppose' says F. A. Paley 'that Plutarch was content with writing merely amusing or popular biographies: the *Lives* are works of great learning and research, and they must for this very reason, as well as from their considerable length, have taken many years in their compilation.' His original idea in writing them was simply to set a distinguished Greek—warrior, statesman, orator or legislator—side by side with some noted Roman, celebrated for the same qualities. In his age, when, though Rome held the supremacy, Greece was looked up to as the source of wisdom and art, such a comparison between the greatest men of both nations had a special propriety and significance and was more than a mere literary exercise. It was a patriotic theme, to show the superiority of this or that race; and Plutarch, in some sense, belonged to both.

We have the interesting testimony of the Biographer himself that the *Lives* were not written by him on the same model. Those of the First Series, which were composed in deference to the wishes of some of his friends, partake more of an historical than an ethical character. To this Series belong the following pairs, which, as may be gathered from internal evidence, appeared in the following order [72] approximately:—

[72] See C. T. Michaelis *de ordine vitarum parallelarum Plutarchi* p. 20 ff., where the evidence is stated very clearly. The

1. Epaminondas—Scipio (?) (not extant)
2. Sertorius—Eumenes
3. Cimon—Lucullus
4. Lysander—Sulla
5. Demosthenes—Cicero
6. Agis–Cleomenes—Gracchi
7. Pelopidas—Marcellus
8. Phocion—Cato minor
9. Aristides—Cato maior

(It will be observed that No. 2 is the only pair in which the Roman takes precedence of the Greek; the others are in chronological sequence.)

The Second Series—which was not written at the suggestion of friends but for his own satisfaction and improvement (as he himself records in the Proem to the *Life of Timoleon*), and partook of a more distinctly ethical character [73]—comprised the following:

10. Pericles—Fabius Maximus [74]
11. Nicias—Crassus
12. Dion—Brutus [75]
13. Timoleon—Aemilius Paulus
14. Philopoemen—Titus Flamininus
15. Themistocles—Camillus
16. Alexander—Caesar
17. Agesilaus—Pompeius
18. Pyrrhus—Marius
19. Solon—Poplicola

Life of Epaminondas is quoted in *Agesilaus* c. 28, 4; that of Scipio ma. in *Pyrrhus* c. 8, and that of Scipio mi. in *Ti. Gracch.* c. 21, 4 and *C. Gracch.* c. 10, 2. We have no authority, except the spurious catalogue of Lamprias, for coupling the *Life* of Scipio with that of Epaminondas.

[73] *Nic.* c. 1, 5 τὴν πρὸς κατανόησιν ἤθους καὶ τρόπου ἱστορίαν.

[74] *Per.* c. 2, 4 ἔδοξεν οὖν καὶ ἡμῖν ἐνδιατρῖψαι τῇ περὶ τοὺς βίους ἀναγραφῇ· καὶ τοῦτο τὸ βιβλίον δέκατον συντετάχαμεν τὸν Περικλέους βίον καὶ τὸν Φαβίου Μαξίμου.

[75] *Dion* c. 2, 4 ἐν τούτῳ, δωδεκάτῳ τῶν παραλλήλων ὄντι βίων.

The lost *Life of Metellus*, which was promised in that of Marius (c. 29, 8), was probably written before those of Solon—Poplicola. After exhausting the great characters of Grecian and Roman history whose example was worthy of imitation, in 'his gallery of portraits,' it occurred to Plutarch that he might teach virtue in a different way by painting its opposite.[76] Hence he composed a Third Series of *Parallel Lives*: but it comprises only two, viz. those of Demetrius—Antonius and Alcibiades—Coriolanus.

It was not until after the completion of the above three Series that the Biographer seems to have turned his attention to prehistoric times and 'like a geographer delineating unknown countries' (to use his own expressive simile[77]) to have commenced yet a Fourth Series of *Lives*, of which the only ones extant are those of Theseus—Romulus and Lycurgus—Numa, usually placed first of all. But the order in which the Lives are arranged in the MSS is purely arbitrary. The four extant *Lives* of Artoxerxes, Aratus, Galba and Otho, together with the lost *Lives* of Heracles, Aristomenes, Hesiod, Pindar, Daïphantus, Crates and others, were detached narratives and do not come under the same category. Those of Galba and Otho indeed are placed in most of the MSS and in editions prior to that of Stephanus (Henri Estienne) among the *Morals*.

We are not left to conjecture what Plutarch's aim and purpose were in the composition of the Second Series of *Lives*, which, as has been already stated, was a continuation of those written at the instance of others. In the Introduction to the *Life of Alexander* he expressly says:—'I am not a writer of

76 *Demetr.* c. 1, 4.
77 *Thes.* c. 1, 1.

histories but of biographies. My readers therefore must excuse me if I do not describe in minute detail, but only briefly touch upon, the noblest and most famous events. For it is not the most conspicuous actions that of necessity exhibit a man's virtues or failings, but it often happens that some trifling incident, a word or a jest, gives a clearer insight into character, than battles with their slaughters of tens of thousands, and the greatest arrays of armies and sieges of cities. Accordingly, as painters produce a likeness by a representation of the countenance only and features, whereby the character is revealed, and pay least attention to the other parts of the body, so I must be allowed to study rather the indications of a man's character, and by means of these to portray the life of each, leaving to others the description of the grand events and struggles in which they were engaged.'

So again in the Proem to the *Life of Nicias*, while he takes the historian Timaeus to task for aspiring to emulate Thucydides by giving a full narrative of the events of the Sicilian campaign, and ridicules his feeble and senseless attempts at imitating such a great and unapproachable model, he professes his own immunity from such an error. He will not do more than make a cursory reference to the chief events so ably recorded by that historian and by Philistus, and, for the rest, endeavour to collect materials for his Biography from various other sources—the scattered remarks of writers not commonly known, ancient records and decrees—selecting such as would throw most light upon the character and disposition of his hero.

Herein lies the broad difference between Plutarch and such writers as Herodotus and Thucydides.

Their interest is for the doings and destinies of political communities, while they are comparatively indifferent to those of individuals—a fact easily accounted for from the circumstances of the age in which they lived, when the state was all in all and the individual entirely merged in it. But a change in this respect had set in as early as the following century, when it became the fashion to connect great events and achievements with the names of individuals; so that, while Marathon and Salamis were always described as victories of the Athenian people and not of Miltiades only and Themistocles, Timotheus is frequently spoken of as the conqueror of Corcyra, Chabrias of Naxos, and Iphicrates of the Lacedaemonians.[78] In Theopompus, for example, the historian of King Philip, we find greater prominence given to the characteristics of individuals and their actions more carefully described in detail: while in Plutarch—by whose time the Greeks as a nation were politically effaced, and all interest in their country extinct, when there was 'Greece but living Greece no more'—the whole becomes absorbed in the individual, history in biography; personal character and the actions and motives of individuals are the objects of his interest and study. More or less of historical background he was obliged by the necessity of the case to give to his portraits, but always in subordination to the portrait itself: he is, in short, an historian only by accident, really and essentially

[78] Demosth. *Aristocr.* § 198 *τῶν ἔργων τῶν τότε οὐδενός, ὦ ἄνδρες Ἀθηναῖοι, ἀπεστέρησαν ἑαυτούς, οὐδ' ἔστιν οὐδεὶς ὅστις ἂν εἴποι τὴν ἐν Σαλαμῖνι ναυμαχίαν Θεμιστοκλέους ἀλλ' Ἀθηναίων, οὐδὲ τὴν Μαραθῶνι μάχην Μιλτιάδου, ἀλλὰ τῆς πόλεως. νῦν δὲ πολλοὶ τοῦτο λέγουσιν, ὡς Κέρκυραν εἷλε Τιμόθεος καὶ τὴν μόραν κατέκοψεν Ἰφικράτης καὶ τὴν περὶ Νάξον ἐνίκα ναυμαχίαν Χαβρίας.* Cp. Aesch. *c. Ctesiph.* § 186 f.

a philosopher and moralist: and his *Biographies* take their tone from the spirit which animated the writer in his philosophical works, a proof of which is furnished by the Proem to the *Life of Pericles*, which is to the moral treatises what the example is to the rule.

III *Plutarch's Life of Pericles*

The comparative silence even of earlier antiquity on the important and interesting epoch between the Persian and Peloponnesian wars, which covered the greater part of the life of Pericles, is, indeed, remarkable. The brief sketch by Thucydides[79] of the historical development of Athens μετὰ τὰ Μηδικά does not fill up the gap, nor was it filled up by later historians. In the absence, then, of other sources of information Plutarch's *Life of Pericles* remains a precious monument, for most of the writings which he had before him or might have consulted have been lost. He has drawn upon a wide range of authorities of very unequal value, and it is to be regretted that the Biographer to whom Pericles was only a remote historical figure, did not proceed with the necessary caution and criticism in the choice of his aids to judgment or in his weighing of evidence. But he has furnished us with details not to be found elsewhere, and the anecdotes, even the scandalous gossip, which he reports, give us a glimpse of the world in which Pericles moved. They contain the necessary elements for a picture of political society such as it was in the fifth century B.C.

[79] I 89–118.

Of the eighteen writers whom Plutarch quotes, one half were actual contemporaries or nearly so of Pericles; these were Thucydides the historian, the two memoir-writers Ion of Chios and Stesimbrotus of Thasos, and the six comic poets Telecleides, Cratinus, Hermippus, Plato, Eupolis, Aristophanes. The other half were posterior to Pericles and therefore must be considered as only secondary or tertiary sources, viz. Ephorus the chronicler of Cyme (Asia Minor), Idomeneus of Lampsacus, and Duris of Samos, with the philosophers Plato, Aristotle, Theophrastus, Aeschines the Socratic, Heracleides Ponticus, and Critolaus. Theopompus is not named by Plutarch, though, as will be seen hereafter, he borrowed largely from him.

But, to proceed with details, Plutarch makes use of Thucydides for the general characteristics of Pericles (cc. 9, 15, 16) where he expressly quotes him as the foundation of his narrative, although not as his only or even his principal source; for his expedition to the Peloponnesus (c. 19, 2); for the Sacred War (c. 21); for that against Euboea and the Peloponnesians until the conclusion of the Thirty Years' truce (cc. 22–23); again, for the Samian War (cc. 25–28, he quotes him c. 28); and finally for the origin and commencement of the Peloponnesian War (c. 29, c. 31, 1; cc. 33–35). Ephorus, who was the author of a general history of the Hellenes and Barbarians from B.C. 1090 to B.C. 340 [80] in thirty Books—the XIth, XIIth and XIIIth of which extended from the siege of Paros (B.C. 489) to the beginning of the Peloponnesian War (B.C. 431)—is twice quoted by name as a supplementary authority

[80] Polyb. v 33, 2 *τὸν πρῶτον καὶ μόνον ἐπιβεβλημένον τὰ καθόλου γράφειν.* See my *Introd.* to *Life of Themistocles* p. xl.

to Thucydides.[81] He is also responsible for the story of the bribery of the Spartan king Pleistoanax and of the circumstances connected with it,[82] as well as for some details of the Samian War (cc. 27, 28); but he is especially Plutarch's principal authority for what he considers to have been the cause of the Peloponnesian War.[83]

It is less easy to determine what belongs to Philochorus, one of the composers of the Ἀτθίδες, though Blass seems to find no difficulty in ascribing to him the account of the abasement of the court of Areopagus (c. 7, 6),[84] and of the elimination of those who were not genuine-born Athenians (c. 37, 3 f.); but the former notice at any rate is more probably taken from an older authority, the newly-discovered work of Aristotle on the Constitution of Athens. The description of Pericles' activity in building (cc. 12–13) appears to be mostly original, although it is possible that Plutarch availed himself to some extent of Philochorus' work. As to special biographical details, there is little enough in any of the above-mentioned sources; for these, we must look to four other writers:—Theopompus, Ion, Stesimbrotus and Idomeneus.

Theopompus of Chios, who is Plutarch's principal authority for the *Life of Cimon*, was a violent political partisan and showed great rancour in assail-

[81] c. 27, 1 and c. 28, 1, where, speaking of the cruelty towards the Samians with which Duris had charged Pericles, he adds that neither Thucydides nor Ephorus nor Aristotle had made any mention of it.

[82] This appears from the Schol. to Arist. *Nub.* 855.

[83] This is ascertained from Diodorus XII cc. 38–41, who bases his history of this period chiefly upon that of Ephorus.

[84] See Müll. *FHG.* I 407, *fr.* 141ᵇ ὅτε Ἐφιάλτης μόνα κατέλιπε τῇ ἐξ Ἀ. π. τὰ ὑπὲρ τοῦ σώματος, compared with Plut. *Per.* c. 9, 4.

ing Greek democracies and their failings. He lived for a long time in exile on account of his father's laconism. The xth Book of his voluminous work τὰ Φιλιππικά contained an episode on the inner history of Athens and its δημαγωγοί from the Median war downwards, in which their chief characteristics were portrayed.[85] Though he is nowhere mentioned in the present Biography, we have the evidence of Athenaeus[86] that the passage about Cimon (c. 9, 2) comes from him.[87] He is the accepted authority also for c. 7, 1–4; for part of c. 11, 3[88]; for c. 16, 2–4; and, in its main outlines, for c. 10, 1–3.[89]

Ion, the genial lyric, elegiac and tragic poet of Chios (B.C. 493–422), came to Athens when young and spent a great part of his life in that city, where he lived on terms of intimacy with Cimon. He is quoted by name in two passages only, c. 5, 3 and c. 28, 5. But there can be little doubt that his prose work Ἐπιδημίαι—which is a record of his experiences during his visits to other cities and in particular his interviews with celebrated men—furnished the Biographer with other interesting or characteristic traits of Pericles. The anecdote about Thucydides, the leader of the opposition, and the Spartan king

[85] On the different opinions concerning the merits of his style, see my *Introduction* to Plutarch's *Life of Timoleon* pp. xx f.

[86] XII p. 533 A.

[87] Busolt *Gr. Gesch.* II p. 450 Anm. 1, p. 456 Anm. 1 sees traces of some high-sounding Theopompic expressions and rhetorical turns, such as πολυτελῆ καὶ ἀκόλαστον l. 9, σώφρονος καὶ αὐτουργοῦ l. 10, καταδημαγωγούμενος l. 22, συνδεκάσας l. 27, κατεστασίασε l. 34, and ἀδέκαστον καὶ ἄθικτον in the corresponding passage of the *Life of Cimon* c. 10.

[88] Busolt *l. c.* p. 536 Anm. 1.

[89] Busolt *l. c.* p. 492 Anm. 1.

Archidamus in reference to him, is very probably taken from Ion.[90]

Stesimbrotus of Thasos, an Homeric scholar, lived at Athens at the same time as Ion.[91] Plutarch, who speaks in disparaging terms of him in his *Life of Themistocles* also (c. 24, 3), quotes him four times (c. 8, 6; c. 13, 11; c. 26, 1; c. 36, 3); but, as his contemporary pamphlet[92] was for the most part a sort of *chronique scandaleuse* or a medley of anecdotes of the private life of Themistocles, Thucydides and Pericles, we shall not go far wrong in assuming that the account of Elpinice's mediation between Cimon and Pericles[93] (c. 10, 4 ff.) and that of the attitude of Pericles to Cimon's sons (c. 29, 2 f.) are founded on the same work[94]; as also the other very similar anecdote about Elpinice (c. 28, 4 f.); and the details of his private life in cc. 5, 7 and 36.[95]

Idomeneus of Lampsacus (B.C. 310–270), a friend and pupil of Epicurus,[96] is also, like Stesimbrotus, a wholly untrustworthy writer and the author of reckless calumnies. Plutarch himself did not reckon

[90] c. 8, 4. It is repeated in *Praec. ger. reip.* c. 5 (*Mor.* p. 802 C). See Busolt *Gr. Gesch.* II p. 513 Anm. 1.

[91] Plut. *Cim.* c. 4, 4 *Στησίμβροτος ὁ Θάσιος περὶ τὸν αὐτὸν ὁμοῦ τι χρόνον τῷ Κίμωνι γεγονώς.* So Athenae. p. 589 D says of him *κατὰ τοὺς αὐτοὺς αὐτῷ (sc. τῷ Περικλεῖ) χρόνους γενόμενος καὶ ἑωρακὼς αὐτόν.* See my *Introd.* to *Life of Themistocles* p. xlv.

[92] In c. 13, 12 it is referred to as *τῶν πράξεων καὶ τῶν βίων ἡλικιῶτις ἱστορία.* Its title as given by Athenaeus *l. c.* was *περὶ Θεμιστοκλέους καὶ Θουκυδίδου καὶ Περικλέους.*

[93] Busolt *l. c.* p. 492 Anm. 1; p. 536 Anm. 1. Fr. Jacobs assigns it to Aeschines Socraticus on the strength of the passage in Athenaeus.

[94] Cp. *Cim.* c. 16, 1.

[95] See Busolt *l. c.* p. 446 Anm. 3. Cp. *Mor.* p. 800 B, p. 812 D.

[96] Diog. Laert. x 10, 22; Strabo *Geogr.* XIII 1, 19.

him amongst *οἱ δοκιμώτατοι συγγραφεῖς*,[97] and might have neglected him altogether, if only for the comparatively late period at which he lived. He quotes him in two passages only, c. 10, 5 and c. 35, 4, where the reference is probably to his work *περὶ δημαγωγῶν*.[98]

For the Samian War, besides Ephorus and Thucydides Plutarch used Duris (c. 28) who was born about B.C. 342, when Athenian allottees (*κληροῦχοι*) were in possession of his native island. He was the author of a work entitled *Ὧροι Σαμίων*, 'Annals of Samos.' Duris is the authority for the story of the branding of the prisoners of war on both sides (c. 26, 2); and it was he who tried to make out that Aspasia was the chief cause of the Samian War.[99] Aristotle's *Ἀθηναίων πολιτεία* also was laid under contribution for the Samian War (c. 26, 3; c. 28, 1). The same work is given as an authority for the introduction of salaries to the dicasts (c. 9, 3) and for the murder of Ephialtes (c. 10, 7). The notice of Pythocleides as one of the teachers of Pericles appears to have been taken indirectly not from this but from some other of Aristotle's writings.

To these sources are to be added a number of other writers, in whom merely incidental mention is made of Pericles, or who handled a part only of the period in which he lived, such as Herodotus and

97 See *Dem.* c. 23, 3, where he is coupled with Duris of Samos.

98 See my n. to *Dem.* c. 15, 3.

99 The severe judgment which Plutarch himself (c. 28, 3) passes upon him is wholly confirmed by what we learn from other sources. Dionysius of Halicarnassus (*de comp. verb.* p. 64 ed. G. H. Schäfer) classes him with Phylarchus, Demetrius of Calacte, Hieronymus, Hegesias Magnes and other such uncritical writers, who have left behind them *τοιαύτας συντάξεις οἵας οὐδεὶς ὑπομένει μέχρι κορωνίδος διελθεῖν*.

Plato; from the former of whom comes the notice of the mother of Pericles (c. 3, 2); the latter is quoted c. 7, 6; c. 8, 1; c. 15, 4; c. 24, 4, as an indirect source of historical information. The last of the quotations, which is from the dialogue *Menexenus*—the only work of which the title is given by the Biographer—concerns Aspasia. Theophrastus, the pupil and successor of Aristotle, is quoted c. 23, 1; c. 35, 4 and c. 38, 2[100]; Heracleides of Heraclea (Pontus), hence named ὁ Ποντικός, a pupil of Plato, of Speusippus and Aristotle, c. 27, 3; c. 35, 4; and Critolaus, another member of the Peripatetic School and one of the Athenian commission to Rome B.C. 155, which was so important for the introduction of Greek culture, c. 7, 4. Heracleides is made use of to correct Ephorus.

The decree of Pericles for a grand Hellenic congress at Athens is doubtless taken from the συναγωγὴ ψηφισμάτων of Craterus, son of the famous Macedonian[101] general of that name, which is unnamed in this *Life*, but is referred to in that of *Aristides* (c. 26) and *Cimon* (c. 13). The section about Pericles and Aspasia (c. 24) was borrowed from various sources. Aeschines the Socratic, in his dialogue *Aspasia*, a somewhat doubtful authority, supplied some information, whether direct or indirect. Lastly, in c. 35, 1, 2 an anecdote, whether true or false, is recorded on the authority of the σχολαὶ τῶν φιλοσόφων.

The quotations from the poets of the old Attic Comedy[102] cannot be considered as historical sources,

[100] The two first quotations may possibly have been taken from his work Πολιτικὰ τὰ πρὸς καιρούς.

[101] See note to c. 17 l. 5.

[102] See notes to c. 33, 6 l. 3; c. 3, 4 l. 30; c. 4, 2 l. 16; also that to c. 7, 6 l. 53. Meineke thinks that the lines of

except in so far as they reflect the opinion of the anti-Periclean party, to which the writers mostly belonged.[103] The hateful insinuations of dark immorality against him may safely be disregarded as the mere suggestions of spite or prurience, or failure to comprehend the real nature of a remarkable man.

What the Biographer worked up out of such materials, selected from a wide range of authorities, bears unmistakeable impress in itself of its origin. The unevenness and want of homogeneousness in his narrative are much greater than in the *Life of Themistocles*, especially in the conception and delineation of Pericles' character, which has no simplicity about it, but wavers hesitatingly between contradictory statements, unlike anything in the *Life of Alcibiades* or of *Cimon* or of *Nicias*.

Telecleides quoted c. 16, 2 were written soon after the expulsion of Thucydides, son of Melesias, and that they are taken from the same play as those quoted c. 3, 4, viz. the Ἡσίοδοι, in which we learn from Athenaeus x p. 436 F, that Pericles was satirised for his passion for Chrysilla, a lady of Corinth.

[103] It is, as Blass says, an open question whether Plutarch, who had no special knowledge of this branch of literature, setting Aristophanes aside, quoted directly from the poets themselves or from some grammarians who had made a special study of them. It so happens, moreover, that in one of these passages viz. that which concerns Aspasia, there is such a suspicious resemblance between it and an ancient scholion to Plato's *Menexenus*, that we cannot resist the conviction that Plutarch drew from this source at second hand, when he quoted from that dialogue. And it was probably from another such scholion that something still more important proceeds. What Plutarch says of Anaxagoras (c. 4, 4) agrees word for word with a scholion to Plato's *Alcibiades* I (p. 118 C), and, since in the same passage of Plato Pythocleides and Damon are both mentioned as Pericles' teachers in music, we may fairly suppose that Plutarch's remarks on them are taken from a lost scholion on the passage. The same conclusion applies to his remark on Zeno (c. 4, 3), who is also mentioned by Plato *l. c.* p. 119 A. Blass carries his suggestion still farther, and suspects that the

The unique greatness of the man and his mighty personality has found in all antiquity only one impartial and clear-sighted judge. The sublime picture, which Thucydides has drawn of him, stands in bold relief against the distortions of party spirit, jealousy and frivolity, with which his detractors have endeavoured to blur it. He has touched indeed on the two last years only of his life and work, and it would have been foreign to the general scope of his history to enter into details of his public administration, yet, in spite of his conservative prejudices, in the general brief review of his entire policy which he gives in the celebrated sixty-fifth chapter of his second book, the historian bears the most honourable testimony to him, as the highest example of a great and noble statesman. Now Plutarch knows Thucydides and appreciates him, but he has not the courage to oppose his single testimony to the general obloquy and depreciation. It would seem, indeed, as if Pericles were too imposing a figure for his Biographer. Plutarch cannot overlook his superiority nor refuse him his admiration, but it is an admiration without sympathy. Nothing could be more fair or natural than that he should discover weak points in him, and that he should let us see them. But he never allows him to act upon high political

passage about branding (c. 26, 3) is not taken direct from Duris, but from a scholion to the lines of Aristophanes, which contained some learned remarks about the *σάμαινα*. So again, what is said of the different interpretations of Pericles' surname Ὀλύμπιος (c. 8, 2) is quite after the manner of the Scholiasts, and here likewise we come unexpectedly upon passages from the Comic poets. This borrowing of quotations was a common habit of the writers of that period, and few have the candour to acknowledge their sources. In spite of this habit, Plutarch's book-learning is comparatively very extensive and it must be remembered that he disclaims all pretensions to learned research.

grounds, and does not hesitate to attribute to him mean ideas and to pre-suppose personal aims and selfish motives. His democratic measures, forsooth, were due to nothing but his love of popular favour and greed of distinction. Plutarch extols, it is true, his incorruptibility and recognises an unfailing unselfishness at the bottom of the marvellous ascendency which he retained so long over the Athenian public. He rejects, it is true, the scandalous imputation of Idomeneus of Lampsacus on the subject of the assassination of Ephialtes and the declamations of Duris of Samos on his cruelty. He cannot conceive it possible that a man of noble and lofty spirit like Pericles should be capable of murdering a friend out of mere political jealousy. But, when he comes to consider the causes of the Peloponnesian War, the minuteness with which he dwells on that which he admits to be the most objectionable of all,[104] because, forsooth, it has most witnesses in its favour as compared with his curtness in the statement of opposite opinions, and the mode in which he assigns personal motives without any attempt at refutation, furnish evidence of his own belief in its reality. He has not Thucydides' critical sureness of judgment and clear insight into the circumstances, and he treats with all seriousness even the despicable imputation, put by the great comic poet into the mouth of the valiant Dicaeopolis, as an historical fact.

Plutarch seems, in short, to believe that Pericles was really the principal, if not sole, cause of the Peloponnesian War, and that it was brought about by him from selfish fear or to gratify mere personal bias and aversion; he finds no difficulty in believing that his overthrow of the council of Areopagus was because

[104] c. 31, 2.

he had been baffled in his endeavour to gain admission to it[105]; that it was merely to gratify the personal caprice of Aspasia, that he undertook a war, which, if it did not jeopardize the naval supremacy of Athens, at any rate caused numerous citizens to assume mourning, although, according to his last words, as reported by the Biographer himself, it was Pericles' boast that he had never willingly done any such thing; and, lastly, that he sent Cimon's son wilfully with an insufficient force to help Corcyra, in order that, if he failed as he must do, the poor man might be compromised and suspected as a secret friend of the Spartans. Besides, Plutarch proceeds on the assumption that there could be but one motive for the war, where a concurrence of many motives was not only possible but, as it happened, very probable. For the war itself was an inevitable necessity at some time or other in the strained relations between Athens and Sparta: the materials were laid for a conflagration, ready to burst out at any time. As far as Pericles was concerned, nothing more can be truly said against him than that it was mainly due to his policy that the war broke out at that particular time; but the truth is, the war, so far from serving his private ends, on the contrary proved disadvantageous to him, inasmuch as it weakened his position and caused his extraordinary influence to wane. It was not the grand idea of raising Athens to the position of a state which might command admiration for all time—not the consideration of what must be new modelled and re-shaped, what abolished, to the fulfilment of this noble purpose—not the wish that the general body of citizens might share in the internal prosperity and external grandeur of the state, and that

[105] c. 9. 3.

the ennobling influences of poetry and art might be extended to all alike,—no sentiments of this kind, forsooth, dictated the policy of Pericles, but all was shrewd reckoning how he might make himself the biggest man in the state and continue such.

But there are reasons why Plutarch's judgment cannot be accepted without mistrust and must be submitted to a careful test. 'Tis not the wish to round off his narrative or to produce some striking effects that leads him astray, but his fondness for the personal and anecdotic. He does not succeed in comprehending really great characters but loses himself in miniature painting, and often finds in the ordinary gossip of the day special characteristic traits for the picture he is about to give. In order to find such material, he had to turn away from the great writers to inferior scribblers of every description, who treat Pericles as if he were the incarnation of uncompromising radicalism, of a tyrannical lust of power and of shameless frivolity. But it is in the nature of things that every detail of ancient life, which relates strictly to persons as such, must be uncertain: only the few, who were admitted into close relations with eminent men, could possibly become acquainted with incidents of their private life and with their daily utterances. What ample scope then is there here for intentional and unintentional misrepresentation! Hence the importance of a careful investigation of the sources from which the Biographer drew, of analysing each statement of his into its elements and assigning each to its proper author.

The Biography before us, however, must not be considered as an historical work; Plutarch cannot

and will not be so judged. He is essentially, indeed, a moralist, as he more than once professes,[106] a portrayer of character and not an historian and, if his work be regarded in this its proper light, its blemishes, indeed, will not disappear altogether, but they will be considerably lessened. On the other hand, there are many lively and beautiful passages, where the writer warms with his theme and communicates his own animation to the reader. The chief of these is certainly that about the splendid Periclean buildings at Athens,[107] which is the pearl of the whole biography and distinguished by the life-like character and energy of its description. His account also of the last days[108] of Pericles and the picture of a character so dignified and affecting appeal not less to our sympathy than the reflexions, full of noble sentiment and right feeling, which are combined therewith. In such passages as these, Plutarch has shown that he can soar occasionally to the height of a great subject.

The Biography—setting aside the brief Proem to the pair of Lives, *Pericles—Fabius Maximus* (cc. 1, 2) and the Epilogue (c. 39)—falls naturally into the three following distinct divisions :—

A. c. **3**—c. **6**. The personal relations of Pericles. His lineage, external appearance (c. 3), his education (c. 4), his prominent characteristic qualities as founded thereon, his gravity, earnestness and composure (c. 5, 1), which some of his contemporaries misrepresented as due to excessive pride and assump-

[106] *Alex.* c. 1, *Cim.* c. 2, *Nic.* c. 1.
[107] cc. 12, 13. [108] cc. 38–39.

tion of superiority. He owed much to the teaching of Anaxagoras in natural science; especially his freedom from vulgar superstition (c. 6, 1).

The story of the incident of the unicorn ram shortly before B.C. 445 (§§ 2 ff.) and of the different explanations of the portent by Anaxagoras and Lampon, is irrelevant to the subject as the biographer himself confesses. These trifling events in the private life of Pericles were doubtless to be found in the work of Stesimbrotus.

B. c. **7**—c. **16.** The home policy of Pericles from B.C. 469 to B.C. 429.

His shyness and reserve and the dread of ostracism, because of his high birth, kept him back from taking part in politics when a young man, but he distinguished himself in military campaigns by his personal courage and adventure. His first appearance as a statesman, and the corresponding change effected in his daily mode of living and habits (c. 7); his most efficient instrument of power was his eloquence *ἡ τοῦ λόγου δύναμις* (c. 8), which, however, he reserved for great occasions. The manner in which he transformed himself from a leader of the popular party (*προστάτης τοῦ δήμου* or *δημαγωγός*)—a *rôle* which circumstances forced upon him contrary to his natural bias in his struggle with Cimon B.C. 467–449 (cc. 9, 10) and afterwards with Thucydides B.C. 449–445 (cc. 11–14)—to an aristocratic and kingly director of the state after a complete triumph over his opponents (cc. 15, 16).

There is an episode in c. 13, 9 ff., only loosely connected with the main subject, concerning the relation between Phidias and Pericles and the scandalous gossip of the day

about them, and again in c. 16, 3 about his domestic economies in contrast with the indifference of Anaxagoras to such matters. The sophistical enthymeme in his Samian ἐπιτάφιος is quoted on the authority of Stesimbrotus.

C. c. **17**—c. **39**. The foreign policy of Pericles. His statesmanlike scheme for uniting all the Hellenic states in a single powerful confederation having common interests, which was frustrated by the jealousy and secret opposition of Sparta, with whom were the sympathies of the Peloponnesians (c. 17).

Estimate of him as a general; his chief characteristic was his foresight and caution. Thus he did his best to avert by his warnings the adventurous campaign of Tolmides, which ended in the disastrous conflict at Coroneia (c. 18). Cursory mention of his various expeditions; the most popular of all his campaigns was that in Corinthian waters; his most famous adventure that to the Pontus.

He was opposed to the wild and illusory schemes of territorial conquest and aggrandisement in vogue, and advised the Athenians to confine their operations to Hellas proper, and concentrate their power on the preservation of their conquests and the humiliation of Sparta. How subsequent events proved the soundness of his judgment, cc. 19–21. From this point begins, properly, the continuous historical narrative; the renewal of hostilities with Sparta and the disloyal allies to the conclusion of the Thirty Years' truce (cc. 22–23).

Then follows an account of the war with Samos, cc. 24–28, with an episode on Aspasia in connexion with it (c. 24), and finally the narrative of the Peloponnesian war, its origin and commencement

(cc. 29, 32). Plutarch canvasses at considerable length the motives for the Megarian decree and the ground of Pericles' refusal to rescind it and thereby avoid war (cc. 30, 31, 32).

The first year of the war as far as Pericles was concerned with it, cc. 32–35. The last chapters, c. 35, 3—c. 38, deal with his official troubles and private misfortunes in consequence of the plague, and his own subsequent death therefrom, and conclude with an epilogue containing a short final judgment on his moral qualities (c. 39).

The Spartan demand (c. 33, 1) for the banishment of the descendants of those who had incurred pollution in the matter of Cylon's attempted usurpation, which was specially directed against Pericles, preceded, according to Thucydides, the demand for the rescission of the Megarian decree.

CHRONOLOGY

OF

EVENTS IN THE LIFE-TIME OF PERICLES

N.B.—The numerals in heavy type refer to the Text

B.C.	
493/492	Ol. 71, 4. *Themistocles.* Birth of PERICLES. Birth of Ion of Chios, not later than this year (c. **5**, 3).
492/491	Ol. 72, 1. *Diognetus.* First Persian armament under Mardonius almost totally destroyed off Mt. Athos.
491/490	Ol. 72, 2. *Hybrilides.* Feud between Athens and Aegina, the latter of which sided with the Persians (c. **29**, 4).
490/489	Ol. 72, 3. *Phaenippus.* First Persian War. Defeat of the second armament under Datis and Artaphernes on the plain of MARATHON by Athenians and Plataeans alone. Naxos (c. **11**, 5) becomes a dependency of Persia.

B.C.	
	Disastrous undertaking of Miltiades, father of Cimon, against Paros; his impeachment by Xanthippus (c. **3**, 1), son of Ariphron and father of Pericles; his condemnation and death.
489/488	Ol. 72, 4. *Aristides.*
488/487	Ol. 73, 1. *Anchises.* Law of Ostracism enforced for the first time in the person of Hipparchus, son of Charmus (Plut. *Nic.* c. 11, 6, Aristot. Ἀθ. πολ. c. 22, 4).
487/486	Ol. 73, 2. *Telesinus.* Revolt of Egypt from Persia. Ostracism of Megacles, brother of Agariste (c. **3**, 1). The nine archons—hitherto chosen by open voting (*αἱρετοί*)—appointed by lot (*κληρωτοί*) from the selected candidates proposed by the tribes (c. **9**, 3, Aristot. Ἀθ. πολ. c. 22, 5).
485/484	Ol. 73, 4. *Philocrates.* Xerxes succeeds Darius as king of Persia (—466/5). Naval empire of the Aeginetans. Ostracism of Xanthippus, son of Ariphron (c. **3**, 1, Aristot. Ἀθ. πολ. c. 22, 6).
484/483	Ol. 74, 1. *Leostratus.* Egypt recovered by the Persians. Ostracism of ARISTIDES, son of Lysimachus, Aristot. *l. c.* *Birth of Herodotus.*
483/482	Ol. 74, 2. *Nicodemus.* Athens under the guidance of THEMISTOCLES, Aristot. *l. c.*
482/481	Ol. 74, 3. *Themistocles.*
481/480	Ol. 74, 4. *Hypsichides.* Congress of patriot states at the Isthmus. Recall of Aristides and other ostracised citizens διὰ

B.C.	
	τὴν Ξέρξου στρατείαν, Aristot. Ἀθ. πολ. c. 22, 8, Andoc. *or.* I § 109.
480/479	Ol. 75, 1. *Calliades.* Second Persian Invasion. Removal of Athenian families to Aegina, Salamis and Troezen. Battles of THERMOPYLAE, ARTEMISIUM, and SALAMIS under the leadership of Sparta. *Birth of Euripides.* *Birth of Antiphon.* Anaxagoras visits Athens acc. to Diog. Laert. II 7.
479/478	Ol. 75, 2. *Xanthippus.* Mardonius occupies Athens. Battles of PLATAEA and MYCALE (Lydia); Pausanias and Aristides in command at the former, Xanthippus (c. **3**, 1) at the latter. The victory of Mycale is the first step towards the assumption of the offensive by the Hellenes and towards the liberation of the islands and towns on the coast of the Aegean sea (*Peter*). Siege and capture of Sestos by the Hellenic fleet under the command of Xanthippus—the last event recorded by Herodotus, the first by Thucydides.
478/477	Ol. 75, 3. *Timosthenes.* Return of Athenian families. Athens rebuilt after the Persian occupation and, in spite of Sparta's opposition, surrounded with a stronger wall (μείζων περίβολος πανταχῇ Thuc. I c. 89, 3; c. 93, 2).
477/476	Ol. 75, 4. *Adeimantus.* The whole of the Peiraeus peninsula with the harbour and two smaller bays Zea and Munychia enclosed by a wall. The Hellenic confederate fleet with Pausanias, the Spartan regent, as ἀρχηγός, and Aristides, as commander of the Athenian squadron, proceeds ἐλευθεροῦν τὰς Ἑλληνίδας πόλεις ὅσαι βαρβαρικαῖς φυλακαῖς διέμενον ἔτι φρουρούμεναι (Diod. XI 44, 1). It despoils the Persians of a great part of Cyprus, the chief source of the Persian naval power (Thuc. I c. 94), and captures Byzantium with large store of treasure (*ib.* c. 128, 5).

B.C.	
	Treason of Pausanias and transfer of the naval hegemony from Sparta to Athens by the allies (Herod. VIII 3, Thuc. I 95, 4). Supremacy of the Council of the Areopagus revived (Aristot. 'Αθ. πολ. c. 23, 1 ; c. 41, 2 ; *Pol.* VIII (V) p. 1304[a], 20).
476/475	Ol. 76, 1. *Phaedon.* Creation of the Delian league. Athens acclaimed president. Capture of Eion at the mouth of the Strymon by the island-states, its first achievement. Recovery of the Thracian coast from the Persians, who were now expelled from Europe after forty years' occupation of it (Thuc. I 98). Themistocles choregus at the representation of the *Phoenissae* of Phrynichus—a glorification of the victory at Salamis.
475/474	Ol. 76, 2. *Dromocleides.*
474/473	Ol. 76, 3. *Acestorides.*
473/472	Ol. 76, 4. *Menon.* Rhodes added to the Athenian empire. The *Persae* of Aeschylus exhibited.
472/471	Ol. 77, 1. *Chares.*
471/470	Ol. 77, 2. *Praxiergus.* Elidis συνοικισμός. Ostracism and banishment of THEMISTOCLES. *Birth of Thucydides.*
470/469	Ol. 77, 3. *Demotion.*
469/468	Ol. 77, 4. *Apsephion.* Pericles begins to take part in public affairs—forty years before his death (c. **16**, 2, 3 ; c. **7**, 2). The island of Scyros conquered and colonised. The bones of Theseus, the founder and champion of democracy, removed thence to Athens (Plut. *Thes.* c. 36, 1).

B.C.	
	Carystus (Euboea) compelled to join the Delian league. The whole island remains henceforth quietly in the Athenian alliance until 445 B.C.
468/467	Ol. 78, 1. *Theagenides.* Decay of the Delian league and development of the Athenian empire. Revolt of Naxos, the most important island of the Cyclades, from the Delian league (c. **11**, 5, Thuc. I 98, 3 ; 137, 2). *Death of Aristides. Birth of Socrates.* Destruction of the Persian fleet and subsequently of their camp at the mouth of the EURYMEDON (Pamphylia) by Cimon, c. **9**, 4 *note.* Sophocles gains his first tragic victory, *aet.* 28.
467/466	Ol. 78, 2. *Lysistratus.* Pericles choregus at the representation of Aeschylus' *Seven against Thebes.*
466/465	Ol. 78, 3. *Lysanias.* Capture of Naxos, Thuc. I 98, 3 ; Arist. *Vesp.* 355. The Naxians reduced to the condition of subjects and 500 Athenian cleruchs established in the island, c. **11**, 2. Flight of Themistocles from Greece to Asia. Attempted colonisation of Amphipolis (Macedonia) by Athenians. Their demand of a share in the neighbouring mines leads to the revolt and siege of Thasos. Death of Xerxes and accession of Artaxerxes I. (—425 B.C.).
465/464	Ol. 78, 4. *Lysitheus.* Destruction of 10,000 Athenian colonists to Amphipolis at Drabescus (Thrace), Thuc. I 100, 3.
464/463	Ol. 79, 1. *Archidemides.* Capitulation of Thasos in the absence of Spartan aid, Thuc. I 101, 3. Charge of treason against Cimon on his return from Thasos (c. **10**, 5) ; Pericles appointed state prosecutor.

B.C.	
	Disastrous earthquake at Sparta. Insurrection of the Messenian Helots (—455/454 B.C.) and their occupation of Ithome. Appeal to Athens for aid by the Spartans (c. **9**, 4 *note; Cim.* c. 9, 4 ; Thuc. I 102, 1 ; Arist. *Lys.* 1137 ff.). Cimon commanded the 4000 hoplites who were sent to their assistance, but they are soon mistrusted and ignominiously dismissed by the Spartans.
463/462	Ol. 79, 2. *Tlepolemus.*
462/461	Ol. 79, 3. *Conon.* Democratic judicial and political reforms of Pericles and Ephialtes (c. **7**, 6). Secret assassination of Ephialtes (c. **10**, 7). Introduction of pay to dicasts, c. **9**, 3. Probable date of the arrival of Anaxagoras at Athens (c. **4**), Busolt *Gr. Gesch.* II 306 Anm. 3.
461/460	Ol. 79, 4. *Euippus.* The Athenians, sensitive to the affront put upon them by their dismissal by the Spartans before Ithome, banish Cimon (Plut. *Cim.* c. 17, 2), who was chiefly accountable for the despatch of the expedition, renounce their alliance with Sparta and conclude a counter alliance with her enemy Argos, the third state in Greece. Thessaly and Megara join them. The Athenians build the long walls from Megara to the sea-port of Nisaea (Saronic gulf), so as to give the town still greater strategic importance.
460/459	Ol. 80, 1. *Phrasicleides.* Athenian expedition in support of the satrap Inaros, king of Libya, in his revolt against the Persian king Artaxerxes (c. **20**, 4). First year of the war between Egypt and Persia (—455/454 B.C.)
459/458	Ol. 80, 2. *Philocles.*

B.C.	
	Definite rupture between Athens and Sparta. Sixth year of the Messenian war. Second year of the Egyptian war. Defeat of the Athenians at Halieis (Argolis) by a combined force of Corinthians and Epidaurians (Thuc. I 105, 1). The repulse was compensated by a victory over the enemy's fleet in the following winter at Cecryphalcia (Saronic gulf). Pleistoanax king of Sparta (c. **22**, 2). *Birth of Lysias, the orator.*
458/457	Ol. 80, 3. *Bion.* Third year of the Egyptian war. Annihilation of the Aeginetan naval power by the Athenians. War between Corinth and Megara. Victory of the Athenians under Myronides (c. 16, 2) over the Corinthians in the Megarid during the absence of the main body of soldiers in Egypt and Aegina, Thuc. I 105, 3 ff. The *Oresteia* of Aeschylus exhibited.
457/456	Ol. 80, 4. *Mnesitheides.* Archonship thrown open to the third class (ζευγῖται, Aristot. Ἀθ. πολ. c. 26, 2), of whom Mnesitheides was the first to be chosen. Spartan victory at TANAGRA (Boeotia), c. **10**, 2. Recall of Cimon from exile (c. **10**) and compromise between him and Pericles by which the internal affairs of the city are left to the one and the conduct of foreign expeditions to the other, c. **10**, 4.
456/455	Ol. 81, 1. *Callias.* The Athenians under Myronides (c. **16**, 2), son of Callias, win a decisive victory over the Boeotians at OENOPHYTA (c. **10**, 2 *note*). Thebes alone of the Boeotian cities preserves her independence, but not without a political change; the rest become subject allies on the same footing as the πόλεις of the Delian league.

B.C.	
	Completion of the long walls from Athens to Peiraeus and Phalerum, c. **13**, 5, Thuc. I 108, 3. Success of Leocrates (c. **16**, 2) and surrender of Aegina after a long blockade. The Aeginetans henceforth included among the tributaries to the Athenian treasury, c. **29**, 4, Thuc. I 108, 4. Naval expedition under Tolmides round the Peloponnesus, c. **19**, 3 ; c. **18**, 2 *note*. *Death of Aeschylus, aet.* 69.
455/454	Ol. 81, 2. *Sosistratus.* End of the Messenian war by the capture of Ithome, and transportation of the Messenian refugees by Tolmides to Naupactus, which henceforward becomes an important Athenian naval station. Annihilation of the Athenian armament sent to help Inaros in Egypt, Thuc. I 109, 110. Initiation of a grand scheme of Hellenic convention by Pericles defeated by the secret opposition of Sparta (c. **17**). [Plutarch gives no precise date. Grote places it after the Thirty Years' truce ; O. Müller before 457 B.C. ; Oncken at 448 B.C. ; A. Schmidt at 460 B.C.]
454/453	Ol. 81, 3. *Ariston.* Operations of Pericles in the Crissaean gulf and its outlet westward (c. **19**, 2) ; Achaia joins the Athenian alliance, Thuc. I 111, 2–3.
453/452	Ol. 81, 4. *Lysicrates.* Diodorus places the mission of 1000 cleruchs to the Thracian Chersonese in this year ; but see Busolt *Gr. Gesch.* II 536 Anm. 2.
452/451	Ol. 82, 1. *Chaerephanes.* The transference of the common fund of the Delian league from Delos—the great religious centre of the Ionian race—to Athens (c. **12**, 1) seals the conversion of the Athenian headship into an empire.
451/450	Ol. 82, 2. *Antidotus.*

B.C.	
	Ion of Chios (c. **5**, 3), tragic poet, begins to exhibit, Schol. ad Arist. *Pac.* 835.
450/449	Ol. 82, 3. *Euthynus.* Five years' truce between Athens and Sparta, c. **10**, 2 *n*, Thuc. I 112, 1. Defection of Argos from the Athenian alliance. Anaxagoras withdraws from Athens. Pericles divorces his wife, c. **24**, 5.
449/448	Ol. 82, 4. *Pedieus.* Resumption of the war against Persia by the Athenians under Cimon. Death of Cimon (c. **10**, 7) at Citium, and subsequent Athenian double victory over the Persians both by sea and land at Salamis (Cyprus). Cessation of hostilities between Persia and Hellas. Pericles checks the eagerness of the Athenians to harass the Persian sea-board, or to embark again in an Egyptian war (c. **20**, 3). Thucydides, son of Melesias, becomes leader of the anti-Periclean party, c. **11**, 1.
448/447	Ol. 83, 1. *Philiscus.* Pericles conducts a body of *κληροῦχοι* to the Thracian Chersonese, and Tolmides a similar body to Andros, Naxos and Euboea (c. **11**, 5). Renewal of hostilities between Athens and Sparta owing to the Phocian attack on Delphi. Pericles places the oracle once more in the hands of the Phocians, c. **21**, 2 *n*, Thuc. I 112, 5. The *Archilochi* of Cratinus.
447/446	Ol. 83, 2. *Timarchides.* Commencement of the great Periclean buildings (cc. **12**, **13**). Defeat of Athenians by Boeotians at CORONEIA and death of Tolmides, c. **18**, 3 *n*, Thuc. I 113.
446/445	Ol. 83, 3. *Callimachus.* Foundation of the colony of Brea (Thrace), c. **11**, 5 *n*.

B.C.	
	The unfortunate expedition of Tolmides, which Pericles did his best to avert by his warnings—leading as it did to the overthrow of Athenian influence in Boeotia, won by the battle of Oenophyta—raises still higher the prestige of Pericles as a statesman and commander, while it removes his only competitor in military distinction (c. **18**, 2, 3).
	Pericles procceds to Euboea to repress the revolt there, but recrosses in haste to Attica on the news of the revolt of Megara and of the simultaneous invasion of Attica by the Peloponnesians under the command of the Spartan king Pleistoanax, c. **22**, 1, Thuc. I 114, 2. Cleandridas, his adviser, bribed to withdraw (c. **22**, 2).
	Pericles attaches himself to Aspasia, as his second wife, c. **24**, 1.
	Birth of the comic poet EUPOLIS (c. **3**, 4 ; c. **24**, 6).
445/444	Ol. 83, 4. *Lysimachides.*
	Recovery of Euboea by Pericles, and re-establishment of Athenian control over the whole island ; an Athenian colony settled at Hestiaea, c. **23**, 2, Thuc. I 114, 3.
	Ostracism of Thucydides, son of Melesias (c. **14**, 2).
	Conclusion of truce between Athens and Sparta by mutual arrangement for thirty years (c. **24**, 1 *note*, c. **29**, 4) leaves Pericles free to develop his schemes for promoting the internal welfare of Athens and making it the centre of the intellectual and artistic life of Hellas.
	Pericles now obtains the sole direction of affairs, holding office as Strategus continuously from this year to B.C. 430, c. **15**, c. **16**, 3.
	A gift of corn from Egypt is the occasion of a revision of the Athenian burgher-roll, c. **37**, 3. [Some think that Inaros was the donor, and the date 460/459.]
444/443	Ol. 84. 1. *Praxiteles.*
	The Pontic expedition of Pericles (c. **20**, 1).
	Completion of the Odeion (c. **13**, 5).
	The Θρᾷτται of Cratinus (c. **13**, 6).

B.C.

443/442 Ol. 84, 2. *Lysanias.*

The Athenians send a national Greek colony to Thurii under the conduct of Lampon (c. **11**, 5). Herodotus *aet.* 41 one of the colonists; also Lysias either now or later.

The poet Sophocles chairman of the Board of Hellenotamiae. The quota-list of tribute (Kirchhoff *CIA.* I 237) paid to Athens this year is the last which was drawn up on the principle of keeping the total amount at the Aristidean level of 460 talents. The assessment of B.C. 442 for the most part did away with abatements to individual states and so produced a large total: at the opening of the Peloponnesian war it is said to average 600 talents (Thuc. II 13, 3). In B.C. 440 an additional payment (ἐπιφορά) is required of certain Ionian and Hellespontine states, evidently to meet the increasing scale of expenditure (Hicks *Gr. Hist. Inscr.* no. 30, pp. 39, 40).

The assessment of B.C. 425 largely increased the previous payments.

442/441 Ol. 84, 3. *Diphilus.*

Diodorus (XII c. 26) notes that the world was now in the enjoyment of universal peace. The Persians were under treaty with Athens in respect to the Hellenic cities in Asia; the truce for thirty years was subsisting between Athens and Sparta; western Hellas was equally at rest by the pacification of Syracuse and Agrigentum, of Sicily and Carthage. Italy, Gaul and Spain were quiet.

441/440 Ol. 84, 4. *Timocles.*

Birth of Pericles, son of Pericles and Aspasia.

440/439 Ol. 85, 1. *Morychides.*

Feud between Miletus and Samos, one of the three great privileged autonomous island allies of Athens. The Samian fleet defeated by an armament under the command of the ten generals (including Pericles as αὐτοκράτωρ and the poet Sophocles, c. **8**, 5) and the city after a contest of nine months' duration disarmed and dismantled, cc. **24–28**, Thuc. I 116, 117.

Pericles delivers the funeral oration over those who had fallen in the Samian war, c. **8**, 6; c. **28**, 3.

The *Antigone* of Sophocles.

A decree to limit the freedom of comedy: Schol.

B.C.	
	ad Aristoph. *Ach.* 67 ψήφισμα τοῦ μὴ κωμῳδεῖν γραφὲν ἐπὶ Μορυχίδου· ἴσχυσε δὲ (ἐκεῖνόν τε τὸν ἐνιαυτὸν καὶ δύο τοὺς ἑξῆς) ἐπὶ Γλαυκίνου τε καὶ Θεοδώρου, μεθ' οὓς ἐπ' Εὐθυμένους κατελύθη.
439/438	Ol. 85, 2. *Glaucines.* The *Alcestis* of Euripides.
438/437	Ol. 85, 3. *Theodorus.* Completion and dedication of the PARTHENON, c. **13**, 4. Condemnation of Phidias *aet.* 50 (Müller *FHG.* v p. 18. According to the Schol. to Arist. *Pax* this was in B.C. 438).
437/436	Ol. 85, 4. *Euthymenes.* Building of the PROPYLAEA commenced, c. **13**, 7. Successful settlement of an Athenian colony under Hagnon at Amphipolis (Macedonia). Repeal of the decree restricting comedy.
436/435	Ol. 86, 1. *Lysimachus.* *Birth of Isocrates.* The Zeus at Olympia completed by Phidias.
435/434	Ol. 86, 2. *Antiochides.* Outbreak of the war between Corinth and Corcyra on account of Epidamnus, Thuc. I 24–55. Defeat of the Corinthians by the Corcyraeans in a sea-fight off Actium. Surrender of Epidamnus to Corcyra.
434/433	Ol. 86, 3. *Chares.* Further hostilities of Corcyra and naval preparations of Corinth during this and the next year.
433/432	Ol. 86, 4. *Apseudes.* Completion of the PROPYLAEA, c. **13**, 7. Successful appeal of the Corcyraeans to Athens for aid against Corinth, c. **29**, 1. The Athenians make a defensive alliance with them

B.C.	
	and Pericles despatches ten ships under Lacedaemonius, son of Cimon. Colony to the Propontis (Diod. Sic. XII 34, 5).
432/431	Ol. 87, 1. *Pythodorus.* Indecisive naval engagement off Sybota (Thesprotis) between the Corinthians and Corcyraeans, in which the Athenians also take part. Revolt of Potidaea, a colony of Corinth, from the Athenian alliance, c. **29**, 4, Thuc. I cc. 56–66. Congress at Sparta in which war is resolved on. Pericles advises the Athenians to resist the Spartan demands, and carries the decree against the Megarians (c. **29**, 4; c. **30**, 3) excluding them from all harbours under the jurisdiction of Athens. He is elected generalissimo over all his nine colleagues. Prosecution of Aspasia for *ἀσέβεια* by the comic poet Hermippus, c. **32**, 1. Prosecution and imprisonment of Phidias for *ἀσέβεια*, c. **31**, 2–5. Anaxagoras also prosecuted (c. **32**, 1); he withdraws (c. **32**, 2) to Lampsacus, where he died about four years afterwards. First year of the Peloponnesian war, Thuc. II 1–47. Aristot. Ἀθ. πολ. c. 27, 2 *μετὰ δὲ τὴν ἐν Σαλαμῖνι ναυμαχίαν ἑνὸς δεῖν πεντηκόστῳ ἔτει ἐπὶ Πυθοδώρου ἄρχοντος ὁ πρὸς Πελοποννησίους ἐνέστη πόλεμος ἐν ᾧ κατακλῃσθεὶς ὁ δῆμος ἐν τῷ ἄστει καὶ συνεθισθεὶς ἐν ταῖς στρατείαις μισθοφορεῖν τὰ μὲν ἑκὼν τὰ δὲ ἄκων προῃρεῖτο τὴν πολιτείαν διοικεῖν αὐτός.*
431/430	Ol. 87, 2. *Euthydemus.* Attempt of the Thebans on Plataea. Commencement of the fifteenth year of the Thirty Years' truce. First invasion of Attica eighty days after by the Peloponnesians under Archidamus, c. **33**, 3. After ravaging Oenoe, Eleusis, the Thriasian plain and Acharnae they return by Oropus. Solar eclipse August 3rd (Thuc. II 28), c. **35**, 1. A body of cleruchs sent to Aegina to take the place

B.C.	
	of the expelled population. It thus becomes a strong outpost on the side of the Peloponnesus. The exiles are settled by the Lacedaemonians at Thyrea, c. **34**, 1. Invasion of Megara by Pericles. Attack on Pericles by Hermippus in his Μοῖραι, c. **33**, 6–7. Pericles speaks the ἐπιτάφιος of those who had fallen in the first year of the war. Euripidis *Medea*.
430/429	Ol. 87, 3. *Apollodorus*. Second invasion of Attica by the Peloponnesians, who penetrate as far as Laureium and lay waste the whole country during forty days. Outbreak of the plague at Athens, c. **34**, 3. Naval expedition round Peloponnesus under the command of Pericles, c. **35**, 1 *note*. On his return, Hagnon takes the fleet to Potidaea, c. **29**, 4, but the mortality among the troops and crews compels him to return after forty days' absence. Pericles, becoming unpopular, is fined and suspended from the office of strategus, which he had held for fifteen years continuously (c. **35**, 4), in the last prytany of Euthydemus, the first of Apollodorus (Wilamowitz-Möllendorf, *Arist. u. Ath.* I p. 248). His reinstatement follows soon after for this year, c. **35**, 4.
429/428	Ol. 87, 4. *Epameinon*. Capitulation of Potidaea on conditions after a siege of two years, which had cost the Athenians 2000 talents, Thuc. II 70, 2. Phormion, in command of the Athenian fleet, gains two victories over the Peloponnesians in the Corinthian gulf. Death of Pericles, September 1, c. **38**, 3, 4 (Thuc. II 65, 6, Athenaeus V 217 E). Cleon acquires influence in public affairs (—422), c. **33**, 7 ; c. **35**, 4. *Birth of Plato* (May).

ADDENDA ET CORRIGENDA

P. 4 CH. I § **3** l. 20 *add*:—θεωρῇ μόνον <ὁ νοῦς> ci Bergk ‖ § **5** l. 36 [ἐστιν] ci Bergk

P. 6 CH. III § **1** l. 7 *add*:—καὶ βεβαίως νόμους ἔθετο ci RPeppmüller

P. 7 § **2** l. 16 aut Ἀττικοί aut ποιηταί secludendum putat Bergk

P. 8 CH. IV § **2** l. 19 *add*:—ὥς φασ' ὁ Χείρων ci Bergk

P. 9 CH. V § **1** l. 3 *add*:—[μετεωρολογίας καί] ut glossema vocabuli μεταρσιολεσχίας ci Bergk ‖ l. 7 συστάσει ἀθρύπτῳ . . . πραότητι . . . καταστολῇ . . . ἐκταραττομένῃ . . . πλάσματι . . . ἀθορύβῳ ci Bergk

P. 18 CH. X § **1** l. 7 *add*:—for εἰς λόχον Bergk ci μεθεὶς χόλον

P. 20 CH. X § **7** l. 68 *add*:—ἐπειδὴ δὲ Κίμων ἐτελεύτησε . . . οἱ [δ'] ἀριστοκρατικοί ci Bergk

P. 23 CH. XII § **2** l. 21 *add*:—ἀναγκαίοις ci Bergk ‖ l. 23 λίθους πολυτελεῖς [καὶ] ἀγάλμασι καὶ ναοῖς χιλιοταλάντοις ci Bergk

P. 30 CH. XV § **4** l. 35 *add*:—δεομένης ci Bergk

P. 41 CH. XXIII § **2** l. 21 *add*:—Bergk would read μόνους and transpose it after διαφέροντας

P. 47 CH. XXVII § **1** l. 5 *add*:—Bergk doubts about the change into αὖθις proposed by Sauppe ‖ l. 8 Bergk transposes τὴν πόλιν after περιετείχιζε l. 5 ‖ § **4** ll. 30 ff. Bergk transposes χαλκῆν ἀσπίδα . . . τῶν ἄνωθεν after κομίζεσθαι l. 34

P. 48 CH. XXVIII § **3** l. 19 *add*:—Bergk ci κοσμεῖν τὴν διήγησιν ἐπὶ τὸ πλέον or ἐπὶ βλαβῃ τῆς ἀληθείας

P. 52 CH. XXX § **1** l. 7 *add*:—Bergk also ci ἕνα and proposes ingeniously to read σὺ δ' αἴ κα μὴ καθελεῖν λῇς ἀλλά κτλ

P. 56 CH. XXXII § **3** l. 24 *add*:—Bergk proposes κατά but doubtfully

P. 57 l. 29 Bergk transposes τὸ δικαστήριον to l. 27 after φοβηθείς

P. 61 CH. XXXIV § **3** l. 33 *add* :—Bergk retains εἰς ἰατρὸν and in l. 35 prefers πεισθέντες with Cobet to the vulgate ἀναπεισθέντες

P. 63 CH. XXXVI § **1** l. 2 *add* :—<κακὰ> καθάπερ ci Bergk

P. 66 CH. XXXVII § **2** l. 15 *add* :—Bergk would read περὶ τὸν οἶκον or τοῦ οἴκου || § **5** l. 35 <ὅμως> ἡ παροῦσα δυστυχία ci Bergk

P. 67 CH. XXXVIII § **1** l. 6 καὶ σχολαίως ci Bergk

P. 108 CH. VIII § **6** l. 50 *add* :—cp. Lysias ἐπιτάφιος § 79 f. τοίγαρτοι ἀγήρατοι μὲν αὐτῶν αἱ μνῆμαι, ζηλωταὶ δ' ὑπὸ πάντων ἀνθρώπων αἱ τιμαί· οἳ πενθοῦνται μὲν διὰ τὴν φύσιν ὡς θνητοί, ὑμνοῦνται δ' ὡς ἀθάνατοι διὰ τὴν ἀρετήν.

P. 184 CH. XXXI § **2** l. 23 *add* :—J. A. Heikel *Beiträge z. Erkl. von Plutarchs Biogr. d. Per.* p. 17 raises a difficulty in reconciling this narrative with the law which enacted εἰ μὲν τἀληθῆ μηνύσειέ τις, εἶναι τὴν ἄδειαν, εἰ δὲ τὰ ψευδῆ, τεθνάναι acc. to Andocides *Myst.* § 20. Menon prayed for ἄδεια, because as a σύνεργος of Phidias he was involved in his guilt; but the charge of κλοπή, we are told, was unproved, and therefore according to this law he should have forfeited his life. Consequently the other charge also must have been laid by him, on which Phidias was found, presumably, guilty, unless we are to assume that he was really convicted of another distinct charge of ἀσέβεια.

P. 185 CH. XXXI § **4** l. 34 *add at end of note* :—M. Salomon Reinach in a notice of Furtwängler's *Meisterwerke der Griechischen Plastik*, communicated to the *Revue critique d'histoire et de littérature* 5 Février 1894, says: 'Sur le bouclier même de Parthénos, Phidias est figuré sous les traits d'un homme mûr, presque âgé. Si M. F. nie qu'il y ait là un portrait de Phidias, malgré Plutarque, il ne donne aucune bonne raison de son scepticisme.'

On Plutarch's portrait of Pericles on the shield of the Parthenos, see Michaelis *Parthenon* p. 268 and Plate XV; also Overbeck *Gesch. d. Plast.* I 255. The famous (cp. *CIA.* I 402, 403) portrait-bust of Pericles by Cresilas, which justified his surname 'the Olympian,' was put up, Furtwängler suggests, in B.C. 439 to commemorate his success at Samos. The bust of Pericles in the British Museum is now generally taken to be a copy of this.

ὅσον χρόνον προύστη τῆς πόλεως, ἐγένετο μεγίστη . . . αἴτιον δ' ἦν ὅτι ἐκεῖνος μὲν δυνατὸς ὢν τῷ τε ἀξιώματι καὶ τῇ γνώμῃ χρημάτων τε διαφανῶς ἀδωρότατος γενόμενος κατεῖχε τὸ πλῆθος ἐλευθέρως, καὶ οὐκ ἤγετο μᾶλλον ὑπ' αὐτοῦ ἢ αὐτὸς ἦγε, διὰ τὸ μὴ κτώμενος ἐξ οὐ προσηκόντων τὴν δύναμιν πρὸς ἡδονήν τι λέγειν ἀλλ' ἔχων ἐπ' ἀξιώσει καὶ πρὸς ὀργήν τι ἀντειπεῖν

THUCYDIDES

ΠΛΟΥΤΑΡΧΟΥ

ΒΙΩΝ ΠΑΡΑΛΛΗΛΩΝ

ΒΙΒΛΙΟΝ ΔΕΚΑΤΟΝ

ΠΕΡΙΚΛΗΣ

The larger Numerals in heavy type in the margin represent the pages of the Paris Edition a. 1624 (= Frankfurt a. 1599) by which references are sometimes made.

For fuller information concerning the MSS and Editions of Plutarch's *Lives*, the reader may consult my edition of the *Life of Timoleon* (Cambridge 1889). The *Codex Scitenstettensis* (**S**)—the oldest and most important MS containing the *Life of Pericles*—is preserved in the Benedictine Monastery of Seitenstetten in Austria. It is a parchment MS of the XIth century, and may be regarded as the best representative of the group to which **F**a—the XVth century Paris MS, **1676** in the National Library—belongs, and probably a transcript of it. Neither of these MSS, however, is of such value in this *Life* as in some of the others: indeed, some of the readings in the two Paris MSS **1672** (**B**) and **1673** (**C**)—the former ascribed by Wyttenbach to the 14th century, by Bähr to the 16th, the latter of the 13th century—are to be preferred. Fuhr's revised text of Sintenis and that of Blass[2] are based on **S**.

St = H. Stephanus (Estienne) 13 voll. 8vo Geneva 1572.

Br = A. Bryan, 5 voll. 4to London 1723–9.

Rk = J. J. Reiske, 12 voll. 8vo Paris 1774–82.

Ko = Adamant Koraës (Coray) Paris 1809–1814.

Bk = Immanuel Bekker, 5 voll. Tauchnitz, Leipzig 1855–7.

Si¹ = the *Life of Pericles*, with Latin Commentary, by C. Sintenis, Leipzig 1835.

Si² = Sintenis's critical ed. 4 voll. Koehler, Leipzig 1839–46.

Si³ = Sintenis's ed. in Teubner's *Bibliotheca*, Leipzig 1877.

Si⁴ = Sintenis's ed. of the *Life* with German notes, Weidmann, Leipzig 1851.

Do = Döhner, Bibliothèque Didot, 2 vols. Paris 1846–7.

Bl¹ = the *Life of Pericles* by Fr. Blass, with German notes, Teubner, Leipzig 1872 ; Bl² = 2nd ed. of same 1883.

Fu = K. Fuhr's revised ed. of Si⁴, Weidmann, Berlin 1880.

Jb = A. Jacob's *Vie de Périclès*, Hachette, Paris 1893.

x = *lectiones anonymi* printed at the end of the Frankfurt ed. 1599, being chiefly conjectures of Xylander.

Hn = the Editor.

ci = conjectures *or* is conjectured by.

cl = *collato* or *collatis*, 'comparing.'

codd = the MSS.

corr = corrected by.

del = omitted by.

v = vulgo or vulgate, the common reading.

ΠΛΟΥΤΑΡΧΟΥ

ΒΙΩΝ ΠΑΡΑΛΛΗΛΩΝ

ΒΙΒΛΙΟΝ ΔΕΚΑΤΟΝ

ΠΡΟΟΙΜΙΟΝ

I Ξένους τινὰς ἐν Ῥώμῃ πλουσίους κυνῶν 152 τέκνα καὶ πιθήκων ἐν τοῖς κόλποις περιφέροντας καὶ ἀγαπῶντας ἰδὼν ὁ Καῖσαρ, ὡς ἔοικεν, ἠρώτησεν, εἰ παιδία παρ' αὐτοῖς οὐ τίκτουσιν αἱ γυναῖκες, ἡγεμονικῶς σφόδρα νουθετήσας τοὺς τὸ φύσει φιλητικὸν ἐν ἡμῖν καὶ φιλόστοργον εἰς θηρία καταναλίσκοντας ἀνθρώποις ὀφειλόμενον.

INTRODUCTION to the Pair of *Lives*, Pericles-Fabius Maximus, cc. 1, 2.

2 ἆρ' οὖν, ἐπεὶ φιλομαθές τι κέκτηται καὶ φιλοθέαμον ἡμῶν ἡ ψυχὴ φύσει, λόγον ἔχει ψέγειν τοὺς καταχρωμένους τούτῳ πρὸς τὰ μηδεμιᾶς

CH. I § 1 l. 1 Si[2] after x ci but does not adopt *κυνῶν τε καὶ πιθήκων ἔκγονα*: Blass ci *κυνῶν τ' ἔκ<γο>να καὶ πιθήκων* but see comm ‖ 6 *ἡγεμονικῶς* vulgo: Cobet ci *κηδεμονικῶς*, *benigne et leniter*: *γελοίως* ci Bergk

ἄξια σπουδῆς ἀκούσματα καὶ θεάματα, τῶν δὲ
καλῶν καὶ ὠφελίμων παραμελοῦντας; τῇ μὲν
γὰρ αἰσθήσει κατὰ πάθος <τὸ> τῆς πληγῆς
ἀντιλαμβανομένῃ τῶν προστυγχανόντων ἴσως
ἀνάγκη πᾶν τὸ φαινόμενον, ἄν τε χρήσιμον ἄν
3 τ' ἄχρηστον ᾖ, θεωρεῖν, τῷ νῷ δ' ἕκαστος, εἰ
βούλοιτο χρῆσθαι, καὶ τρέπειν ἑαυτὸν ἀεὶ καὶ
μεταβάλλειν ῥᾷστα πρὸς τὸ δοκοῦν πέφυκεν,
ὥστε χρὴ διώκειν τὸ βέλτιστον, ἵνα μὴ θεωρῇ
μόνον, ἀλλὰ καὶ τρέφηται τῷ θεωρεῖν. ὡς γὰρ
ὀφθαλμῷ χρόα πρόσφορος, ἧς τὸ ἀνθηρὸν ἅμα
καὶ τερπνὸν ἀναζωπυρεῖ καὶ τρέφει τὴν ὄψιν,
οὕτω τὴν διάνοιαν ἐπάγειν δεῖ θεάμασιν ἃ τῷ
χαίρειν πρὸς τὸ οἰκεῖον αὐτὴν ἀγαθὸν ἐκκαλεῖ·
4 ταῦτα δ' ἔστιν ἐν τοῖς ἀπ' ἀρετῆς ἔργοις, ἃ καὶ
ζῆλόν τινα καὶ προθυμίαν ἀγωγὸν εἰς μίμησιν
ἐμποιεῖ τοῖς ἱστορήσασιν. ἐπεὶ τῶν γ' ἄλλων
οὐκ εὐθὺς ἀκολουθεῖ τῷ θαυμάσαι τὸ πραχθὲν
ὁρμὴ πρὸς τὸ πρᾶξαι· πολλάκις δὲ καὶ τοὐναν-
τίον χαίροντες τῷ ἔργῳ τοῦ δημιουργοῦ κατα-
φρονοῦμεν, ὡς ἐπὶ τῶν μύρων καὶ τῶν ἁλουργῶν,
τούτοις μὲν ἡδόμεθα, τοὺς δὲ βαφεῖς καὶ μυρε-
ψοὺς ἀνελευθέρους ἡγούμεθα καὶ βαναύσους.
5 διὸ καλῶς μὲν Ἀντισθένης ἀκούσας ὅτι σπου-
δαῖός ἐστιν αὐλητὴς Ἰσμηνίας "Ἀλλ' ἄνθρω-
πος" ἔφη "μοχθηρός· οὐ γὰρ ἂν οὕτω σπουδαῖος

§ 2 l. 14 *τῆς πληγῆς* **A S Fᵃ** (Rk who however wrongly makes it depend upon *ἀντιλαμβανομένῃ*, Si Do Bk Fu): < *τὸ* > *τῆς πληγῆς* ci Blass: *τὴν πληγήν* v. Ko would omit altogether

§ 3 l. 24 *τῷ χαριέντι*, *venustate, amoenitate sua* ci Rk

§ 4 l. 28 *τοῖς ἱστορήσασιν*, *iis qui eiusmodi spectacula noscitarunt*, ci Amyot (Rk Ko Si Do Bk Fu Bl): *τοῖς ἱστορήμασιν* v

ἦν αὐλητής·" ὁ δὲ Φίλιππος πρὸς τὸν υἱὸν ἐπιτερπῶς ἔν τινι πότῳ ψήλαντα καὶ τεχνικῶς εἶπεν "Οὐκ αἰσχύνῃ καλῶς οὕτω ψάλλων;" ἀρκεῖ γὰρ ἂν βασιλεὺς ἀκροᾶσθαι ψαλλόντων σχολάζῃ, καὶ πολὺ νέμει ταῖς Μούσαις ἑτέρων ἀγωνιζομένων τὰ τοιαῦτα θεατὴς γιγνόμενος.

II *Ἡ δ' αὐτουργία τῶν ταπεινῶν τῆς εἰς τὰ* 153
καλὰ ῥᾳθυμίας μάρτυρα τὸν ἐν τοῖς ἀχρήστοις πόνον παρέχεται καθ' αὑτῆς· καὶ οὐδεὶς εὐφυὴς νέος ἢ τὸν ἐν Πίσῃ θεασάμενος Δία γενέσθαι Φειδίας ἐπεθύμησεν ἢ τὴν Ἥραν τὴν ἐν Ἄργει Πολύκλειτος, οὐδ' Ἀνακρέων ἢ Φιλητᾶς ἢ Ἀρχίλοχος ἡσθεὶς αὐτῶν τοῖς ποιήμασιν. οὐ 2
γὰρ ἀναγκαῖον, εἰ τέρπει τὸ ἔργον ὡς χαρίεν, ἄξιον σπουδῆς εἶναι τὸν εἰργασμένον. ὅθεν οὐδ' ὠφελεῖ τὰ τοιαῦτα τοὺς θεωμένους, πρὸς ἃ μιμητικὸς οὐ γίνεται ζῆλος οὐδὲ ἀνάδοσις κινοῦσα προθυμίαν καὶ ὁρμὴν ἐπὶ τὴν ἐξομοίωσιν. ἀλλ' ἥ γε ἀρετὴ ταῖς πράξεσιν εὐθὺς οὕτω διατίθησιν, ὥστε ἅμα θαυμάζεσθαι τὰ ἔργα καὶ ζηλοῦσθαι τοὺς εἰργασμένους. τῶν μὲν γὰρ ἐκ τῆς τύχης 3
ἀγαθῶν τὰς κτήσεις καὶ ἀπολαύσεις, τῶν δ' ἀπ' ἀρετῆς τὰς πράξεις ἀγαπῶμεν, καὶ τὰ μὲν ἡμῖν παρ' ἑτέρων, τὰ δὲ μᾶλλον ἑτέροις παρ' ἡμῶν ὑπάρχειν βουλόμεθα. τὸ γὰρ καλὸν ἐφ' αὑτὸ πρακτικῶς κινεῖ καὶ πρακτικὴν εὐθὺς ὁρμὴν

CH. II § 1 l. 6 Φιλητᾶς ci Bryan (Si Do Bk Fu): Φιλήμων Ko Bl v: Cobet ci Ἱππῶναξ, a name found elsewhere in conjunction with that of Archilochus

§ 2 l. 12 ὁρμήν ci Rk (Fu Bl): ἀφορμήν, *repugnantiam, aversationem* in the language of the Stoics, St Ko Si Do Bk vulgo

ἐντίθησιν, ἠθοποιοῦν οὐ τῇ μιμήσει τὸν θεατήν, ἀλλὰ τῇ ἱστορίᾳ τοῦ ἔργου τὴν προαίρεσιν
4 παρεχόμενον. Ἔδοξεν οὖν καὶ ἡμῖν ἐνδιατρῖψαι τῇ περὶ τοὺς βίους ἀναγραφῇ· καὶ τοῦτο τὸ βιβλίον δέκατον συντετάχαμεν τὸν Περικλέους βίον καὶ τὸν Φαβίου Μαξίμου τοῦ διαπολεμήσαντος πρὸς Ἀννίβαν περιέχον, ἀνδρῶν κατά τε τὰς ἄλλας ἀρετὰς ὁμοίων μάλιστα δὲ πραότητι καὶ δικαιοσύνῃ καὶ τῷ δύνασθαι φέρειν δήμων καὶ συναρχόντων ἀγνωμοσύνας ὠφελιμωτάτων ταῖς πατρίσι γενομένων. εἰ δ' ὀρθῶς στοχαζόμεθα τοῦ δέοντος, ἔξεστι κρίνειν ἐκ τῶν γραφομένων.

ΠΕΡΙΚΛΕΟΥΣ ΒΙΟΣ

The lineage of Pericles.

III Περικλῆς γὰρ ἦν τῶν μὲν φυλῶν Ἀκαμαντίδης, τῶν δὲ δήμων Χολαργεύς, οἴκου δὲ καὶ γένους τοῦ πρώτου κατ' ἀμφοτέρους. Ξάνθιππος γὰρ ὁ νικήσας ἐν Μυκάλῃ τοὺς βασιλέως στρατηγοὺς ἔγημεν Ἀγαρίστην Κλεισθένους ἔγγονον, ὃς ἐξήλασε Πεισιστρατίδας καὶ κατέλυσε τὴν τυραννίδα γενναίως καὶ νόμους ἔθετο καὶ πολιτείαν ἄριστα κεκραμένην πρὸς ὁμόνοιαν καὶ
2 σωτηρίαν κατέστησεν. αὕτη κατὰ τοὺς ὕπνους

§ 4 l. 29 *πραότητι καὶ δικαιοσύνῃ* **B** **F**[a] **S** corr[2] (Ko Blass): *πραότητα καὶ δικαιοσύνην* **S** Rk Si Do Fu v: *διὰ πραότητα καὶ δικαιοσύνην* ci Bergk ‖ 32–33 *εἰ δ' ὀρθῶς . . . γραφομένων* om **S**, bracketed by Fuhr as an addition of late MSS ‖ 32 *τοῦ δέοντος* v: *τοῦ πρέποντος* St (Fuhr)

CH. III § 1 l. 6 *ἔγγονος* and *ἔκγονος* are both found in inscriptions of the vth and ivth cent.: the former fell into disuse in the iiird cent., to reappear in the iind cent. A.D. Meisterhans[2] p. 83

ἔδοξε τεκεῖν λέοντα καὶ μεθ' ἡμέρας ὀλίγας ἔτεκε Περικλέα, τὰ μὲν ἄλλα τὴν ἰδέαν τοῦ σώματος ἄμεμπτον, προμήκη δὲ τῇ κεφαλῇ καὶ ἀσύμμετρον. ὅθεν αἱ μὲν εἰκόνες αὐτοῦ σχεδὸν ἅπασαι κράνεσι περιέχονται, μὴ βουλομένων, ὡς ἔοικε, τῶν τεχνιτῶν ἐξονειδίζειν. οἱ δ' Ἀττικοὶ ποιηταὶ σχινοκέφαλον αὐτὸν ἐκάλουν· τὴν γὰρ σκίλλαν ἔστιν ὅτε καὶ σχῖνον ὀνομάζουσι. τῶν δὲ 3 κωμικῶν ὁ μὲν Κρατῖνός φησιν ἐν Χείρωσι

His personal appearance —ridiculed by the comic poets of the day.

Στάσις δὲ καὶ πρεσβυγενὴς Κρόνος ἀλλήλοισι μιγέντε
μέγιστον τίκτετον τύραννον,
ὃν δὴ κεφαληγερέταν θεοὶ καλέουσιν·

καὶ πάλιν ἐν Νεμέσει

μόλ', ὦ Ζεῦ ξένιε καὶ καράνιε.

Τηλεκλείδης δὲ ποτὲ μὲν ὑπὸ τῶν πραγμάτων 4 ἠπορημένον καθῆσθαί φησιν αὐτὸν ἐν τῇ πόλει καρηβαροῦντα, ποτὲ δὲ

μόνον ἐκ κεφαλῆς ἑνδεκακλίνου θόρυβον πολὺν
ἐξανατέλλειν·

ὁ δ' Εὔπολις ἐν τοῖς Δήμοις πυνθανόμενος περὶ ἑκάστου τῶν ἀναβεβηκότων ἐξ ᾅδου δημαγωγῶν, ὡς ὁ Περικλῆς ὠνομάσθη τελευταῖος·

ὅ τι περ κεφάλαιον τῶν κάτωθεν ἤγαγες.

§ 2 l. 12 *τῇ κεφαλῇ* **B Fa S Mc** (Fu Bl): *τὴν κεφαλήν* St Ko Si Do Bk vulgo: *τὴν κεφαλὴν . . . <ἔχοντα>* ci Bergk

§ 3 l. 20 *Κρόνος* x (Ko Si Bk Fu Bl): *Χρόνος* v ‖ 24 *καράνιε* Kock *CGF* I 49: *κάριε* **S** v: *καραιέ* **Fa** (Do Fuhr Blass[1]): *Καραῖε* Meineke after Unger: *καράϊε* Blass[2]: *μακροκάρηνε* Xylander: *μακάριε* St Rk Ko v

§ 4 l. 28 *μόνον, ποτὲ δ' ἐκ κεφαλῆς* ci Bergk

His instructors were Dămon and Zenon, but above all Anaxagoras—whose teaching and example exercised such a potent influence in the formation of his character.

IV *Διδάσκαλον δ' αὐτοῦ τῶν μουσικῶν οἱ πλεῖστοι Δάμωνα γενέσθαι λέγουσιν, οὗ φασι δεῖν τοὔνομα βραχύνοντας τὴν προτέραν συλλαβὴν ἐκφέρειν· Ἀριστοτέλης δὲ παρὰ Πυθοκλείδῃ μουσικὴν διαπονηθῆναι τὸν ἄνδρα φησίν. ὁ δὲ Δάμων ἔοικεν ἄκρος ὢν σοφιστὴς καταδύεσθαι μὲν εἰς τὸ τῆς μουσικῆς ὄνομα πρὸς τοὺς πολλοὺς ἐπικρυπτόμενος τὴν* 154 *δεινότητα, τῷ δὲ Περικλεῖ συνῆν καθάπερ ἀθλητῇ τῶν πολιτικῶν ἀλείπτης* 2 *καὶ διδάσκαλος. οὐ μὴν ἔλαθεν ὁ Δάμων τῇ λύρᾳ παρακαλύμματι χρώμενος, ἀλλ' ὡς μεγαλοπράγμων καὶ φιλοτύραννος ἐξωστρακίσθη καὶ παρέσχε τοῖς κωμικοῖς διατριβήν. ὁ γοῦν Πλάτων καὶ πυνθανόμενον αὐτοῦ τινα πεποίηκεν οὕτω·*

πρῶτον μὲν οὖν μοι λέξον, ἀντιβολῶ· σὺ γάρ,
ὥς φασι, Χείρων ἐξέθρεψας Περικλέα.

3 *διήκουσε δὲ Περικλῆς καὶ Ζήνωνος τοῦ Ἐλεάτου, πραγματευομένου μὲν <καὶ αὐτοῦ> περὶ φύσιν, ὡς Παρμενίδης, ἐλεγκτικὴν δέ τινα καὶ δι' ἀντιλογίας κατακλείουσαν εἰς ἀπορίαν ἐξασκήσαντος ἕξιν, ὥς που καὶ Τίμων ὁ Φλειάσιος εἴρηκε διὰ τούτων·*

CH. IV § 2 l. 19 *ὥς φασι, Χείρων* ci Cobet (Bl²): *ὥς φασιν, ὁ Χείρων* Vulcobius Si Do Bk Fu Bl¹: *ὥς φασιν, ὦ Χείρων* St Ko v
§ 3 l. 21 *πραγματευομένου μὲν <καὶ αὐτοῦ> περὶ φύσιν*, ci Hn cl c. 21, 2: *πραγματευομένου <μέν>* Rk Ko Bl: *πραγματευομένου* v ‖ 24 *ὥς που καὶ* **B Fᵃ S** (Ko Bk Fu Bl): *ὥσπερ καὶ* Si Do v ‖ *Φλειάσιος* Bl², as the more correct form; but, as *Φλιάσιος* is found in inscriptions of the imperial age, Plut. may well have spelt it so

ἀμφοτερογλώσσου τε μέγα σθένος οὐκ ἀλαπαδνὸν
Ζήνωνος, πάντων ἐπιλήπτορος.

Ὁ δὲ πλεῖστα Περικλεῖ συγγενόμενος καὶ μάλιστα 4
περιθεὶς ὄγκον αὐτῷ καὶ φρόνημα δημαγωγίας ἐμβριθέστερον ὅλως τε μετεωρίσας καὶ συνεξάρας τὸ ἀξίωμα τοῦ ἤθους Ἀναξαγόρας ἦν ὁ Κλαζομένιος, ὃν οἱ τότ᾽ ἄνθρωποι Νοῦν προσηγόρευον, εἴτε τὴν σύνεσιν αὐτοῦ μεγάλην εἰς φυσιολογίαν καὶ περιττὴν διαφανεῖσαν θαυμάσαντες, εἴθ᾽ ὅτι τοῖς ὅλοις πρῶτος οὐ τύχην οὐδ᾽ ἀνάγκην διακοσμήσεως ἀρχήν, ἀλλὰ νοῦν ἐπέστησε καθαρὸν καὶ ἄκρατον ἐν μεμιγμένοις πᾶσι τοῖς ἄλλοις, ἀποκρίνοντα τὰς ὁμοιομερείας. V τοῦτον ὑπερ- 1
φυῶς τὸν ἄνδρα θαυμάσας ὁ Περικλῆς καὶ τῆς λεγομένης μετεωρολογίας καὶ μεταρσιολεσχίας ὑποπιμπλάμενος, οὐ μόνον, ὡς ἔοικε, τὸ φρόνημα σοβαρὸν καὶ τὸν λόγον ὑψηλὸν εἶχε καὶ καθαρὸν ὀχλικῆς καὶ πανούργου βωμολοχίας, ἀλλὰ καὶ προσώπου σύστασις ἄθρυπτος εἰς γέλωτα καὶ πραότης πορείας καὶ καταστολὴ περιβολῆς πρὸς οὐδὲν ἐκταραττομένη πάθος ἐν τῷ λέγειν καὶ πλάσμα φωνῆς ἀθόρυβον καὶ ὅσα τοιαῦτα πάντας θαυμαστῶς ἐξέπληττε.

Anecdote concerning Pericles.

λοιδορούμενος γοῦν ποτε καὶ κακῶς ἀκούων ὑπό 2
τινος τῶν βδελυρῶν καὶ ἀκολάστων ὅλην ἡμέραν ὑπέμεινε σιωπῇ κατ᾽ ἀγοράν, ἅμα τι τῶν ἐπειγόντων καταπραττόμενος· ἑσπέρας δ᾽ ἀπῄει κοσμίως

§ 4 l. 37 *ἐν μεμιγμένοις* ci Rk (Ko Si Do Bk Fu Bl) : *ἐμμεμιγμένοις* codd : *συμμεμιγμένοις π. τ. ἄ. ἐναποκρίνοντα* ci Bergk

οἴκαδε παρακολουθοῦντος τοῦ ἀνθρώπου καὶ
3 πάσῃ χρωμένου βλασφημίᾳ πρὸς αὐτόν. ὡς δ' ἔμελλεν εἰσιέναι σκότους ὄντος ἤδη, προσέταξέ τινι τῶν οἰκετῶν φῶς λαβόντι παραπέμψαι καὶ καταστῆσαι πρὸς τὴν οἰκίαν τὸν ἄνθρωπον.

The poet Ion finds fault with his brusque and disdainful manner, which he contrasts with the tact and condescension of Cimon.

Ὁ δὲ ποιητὴς Ἴων μοθωνικήν φησι τὴν ὁμιλίαν καὶ ὑπότυφον εἶναι τοῦ Περικλέους, καὶ ταῖς μεγαλαυχίαις αὐτοῦ πολλὴν ὑπεροψίαν ἀναμεμῖχθαι καὶ περιφρόνησιν τῶν ἄλλων· ἐπαινεῖ δὲ τὸ Κίμωνος ἐμμελὲς καὶ ὑγρὸν καὶ μεμουσωμένον ἐν ταῖς συμπεριφοραῖς.
4 ἀλλ' Ἴωνα μέν, ὥσπερ τραγικὴν διδασκαλίαν, ἀξιοῦντα τὴν ἀρετὴν ἔχειν τι πάντως καὶ σατυρικὸν μέρος ἐῶμεν· τοὺς δὲ τοῦ Περικλέους τὴν σεμνότητα δοξοκοπίαν τε καὶ τῦφον ἀποκαλοῦντας ὁ Ζήνων παρεκάλει καὶ αὐτούς τι τοιοῦτο δοξοκοπεῖν, ὡς τῆς προσποιήσεως αὐτῆς τῶν καλῶν ὑποποιούσης τινὰ λεληθότως ζῆλον καὶ συνήθειαν.

Zeno's rebuke of such fault-finders.

VI Οὐ μόνον δὲ ταῦτα τῆς Ἀναξαγόρου συνουσίας ἀπέλαυσε Περικλῆς, ἀλλὰ καὶ δεισιδαιμονίας δοκεῖ γενέσθαι καθυπέρτερος, ὅσην τὸ πρὸς τὰ μετέωρα θάμβος ἐνεργάζεται τοῖς αὐτῶν τε τούτων τὰς αἰτίας ἀγνοοῦσι καὶ περὶ τὰ

Freedom from superstition another advantage Pericles gained from his intercourse with Anaxagoras.

CH. V § 3 l. 28 *συμπεριφοραῖς* ci Madvig (Cobet Fu Bl): *περιφοραῖς* Ko Si Do Bk v

CH. VI § 1 l. 2 *συνουσίας* Si Bk Fu Bl v: *συνηθείας* **S** ‖ 4 *ὅσην τό* Ko Fu Bl: *ὅση* codd Bk: *ὅσην* Si Do: *ἥν* Cobet Bergk ‖ 5 *ἐνεργάζεται, in hominum animis excitat* **S F**[a] (Ko Si Bk Fu Bl): *ἐργάζεται* St Do v

θεῖα δαιμονῶσι καὶ ταραττομένοις δι' ἀπειρίαν αὐτῶν, ἣν ὁ φυσικὸς λόγος ἀπαλλάττων ἀντὶ τῆς φοβερᾶς καὶ φλεγμαινούσης δεισιδαιμονίας τὴν ἀσφαλῆ μετ' ἐλπίδων ἀγαθῶν εὐσέβειαν ἐνεργάζεται. Λέγεται δέ ποτε κριοῦ 2
μονόκερω κεφαλὴν ἐξ ἀγροῦ τῷ Περικλεῖ κομισθῆναι, καὶ Λάμπωνα μὲν τὸν μάντιν, ὡς εἶδε τὸ κέρας ἰσχυρὸν καὶ στερεὸν ἐκ μέσου τοῦ μετώπου πεφυκός, εἰπεῖν ὅτι δυεῖν οὐσῶν ἐν τῇ πόλει δυναστειῶν, τῆς Θουκυδίδου καὶ Περικλέους, εἰς ἕνα 155
περιστήσεται τὸ κράτος παρ' ᾧ γένοιτο τὸ σημεῖον· τὸν δ' Ἀναξαγόραν τοῦ κρανίου διακοπέντος ἐπιδεῖξαι τὸν ἐγκέφαλον οὐ πεπληρωκότα τὴν βάσιν, ἀλλ' ὀξὺν ὥσπερ ᾠὸν ἐκ τοῦ παντὸς ἀγγείου συνωλισθηκότα κατὰ τὸν τόπον ἐκεῖνον, ὅθεν ἡ ῥίζα τοῦ κέρατος εἶχε τὴν ἀρχήν. καὶ 3
τότε μὲν θαυμασθῆναι τὸν Ἀναξαγόραν ὑπὸ τῶν παρόντων, ὀλίγῳ δ' ὕστερον τὸν Λάμπωνα, τοῦ μὲν Θουκυδίδου καταλυθέντος, τῶν δὲ τοῦ δήμου πραγμάτων ὁμαλῶς ἁπάντων ὑπὸ τῷ Περικλεῖ γενομένων. ἐκώλυε δ' οὐδέν, οἶμαι, καὶ τὸν φυσικὸν ἐπιτυγχάνειν καὶ τὸν μάντιν, τοῦ μὲν τὴν αἰτίαν, τοῦ δὲ τὸ τέλος καλῶς ἐκλαμβάνοντος· ὑπέκειτο γὰρ τῷ μέν, ἐκ τίνων γέγονε καὶ πῶς πέφυκε θεωρῆσαι, τῷ δέ, πρὸς τί γέγονε καὶ τί σημαίνει προειπεῖν. οἱ δὲ τῆς αἰτίας τὴν 4
εὕρεσιν ἀναίρεσιν εἶναι τοῦ σημείου λέγοντες οὐκ

Different solutions of a supposed portent by Anaxagoras and the famous soothsayer Lampon not incompatible.

§ 3 l. 31 *γέγονε* ci Rk (Ko Si Do Bk Fu Bl): *γεγονέναι* St v
§ 4 l. 34 *τοῦ σημείου λέγοντες*, a transposition due to Sintenis to avoid the hiatus (Fu Bl): *λέγοντες τοῦ σημείου* v

ἐπινοοῦσιν ἅμα τοῖς θείοις καὶ τὰ τεχνητὰ τῶν συμβόλων ἀθετοῦντες, ψόφους τε δίσκων καὶ φῶτα πυρσῶν καὶ γνωμόνων ἀποσκιασμούς· ὧν ἕκαστον αἰτίᾳ τινὶ καὶ κατασκευῇ σημεῖον εἶναί τινος πεποίηται. Ταῦτα μὲν οὖν ἴσως ἑτέρας
1 ἐστὶ πραγματείας. VII ὁ δὲ Περικλῆς νέος

Pericles' introduction to public life.

μὲν ὢν σφόδρα τὸν δῆμον εὐλαβεῖτο· καὶ γὰρ ἐδόκει Πεισιστράτῳ τῷ τυράννῳ τὸ εἶδος ἐμφερὴς εἶναι, τήν τε φωνὴν ἡδεῖαν οὖσαν αὐτοῦ καὶ τὴν γλῶτταν εὔτροχον ἐν τῷ διαλέγεσθαι καὶ ταχεῖαν οἱ σφόδρα γέροντες <γνόντες> ἐξεπλήττοντο πρὸς τὴν ὁμοιότητα· πλούτου δὲ καὶ γένους προσόντος αὐτῷ λαμπροῦ καὶ φίλων, οἳ πλεῖστον ἠδύναντο, φοβούμενος ἐξοστρακισθῆναι, τῶν μὲν πολιτικῶν οὐδὲν ἔπραττεν, ἐν δὲ ταῖς στρατείαις ἀνὴρ
2 ἀγαθὸς ἦν καὶ φιλοκίνδυνος. ἐπεὶ δ' Ἀριστείδης μὲν ἀποτεθνήκει καὶ Θεμιστοκλῆς ἐξεπεπτώκει, Κίμωνα δ' αἱ στρατεῖαι τὰ πολλὰ τῆς Ἑλλάδος

He espouses the popular party, contrary to his natural bias, as a measure of safety.

ἔξω κατεῖχον, οὕτω δὴ φέρων ὁ Περικλῆς τῷ δήμῳ προσένειμεν ἑαυτόν, ἀντὶ τῶν πλουσίων καὶ ὀλίγων τὰ τῶν πολλῶν καὶ πενήτων ἑλόμενος παρὰ τὴν αὑτοῦ
3 φύσιν ἥκιστα δημοτικὴν οὖσαν. ἀλλ', ὡς ἔοικε, δεδιὼς μὲν ὑποψίᾳ περιπεσεῖν τυραννίδος, ὁρῶν δ' ἀριστοκρατικὸν τὸν Κίμωνα καὶ διαφερόντως ὑπὸ τῶν καλῶν κἀγαθῶν ἀνδρῶν ἀγαπώμενον, ὑπῆλθε τοὺς πολλοὺς ἀσφάλειαν

CH. VII § 1 l. 7 the construction is awkward without *γνόντες*, the omission of which is easily accounted for by lipography ‖ 9 *ἠδύναντο* Si Bk Bl v: *ἐδύναντο* **S** (Fuhr)

μὲν ἑαυτῷ, δύναμιν δὲ κατ᾽ ἐκείνου παρασκευαζόμενος. εὐθὺς δὲ καὶ τοῖς περὶ τὴν δίαιταν ἑτέραν τάξιν ἐπέθηκεν. ὁδόν τε γὰρ ἐν ἄστει μίαν ἑωρᾶτο τὴν ἐπ᾽ ἀγορὰν καὶ τὸ βουλευτήριον πορευόμενος, κλήσεις τε δείπνων καὶ τὴν τοιαύτην ἅπασαν φιλοφροσύνην καὶ συνήθειαν ἐξέλιπεν, ὡς ἐν οἷς ἐπολιτεύσατο χρόνοις μακροῖς γενομένοις πρὸς μηδένα τῶν φίλων ἐπὶ δεῖπνον ἐλθεῖν, πλὴν Εὐρυπτολέμου τοῦ ἀνεψιοῦ γαμοῦντος ἄχρι τῶν σπονδῶν παραγενόμενος εὐθὺς ἐξανέστη. 4

Consequent change in his mode of life.

δειναὶ 5 γὰρ αἱ φιλοφροσύναι παντὸς ὄγκου περιγενέσθαι, καὶ δυσφύλακτον ἐν συνηθείᾳ τὸ πρὸς δόξαν σεμνόν ἐστι· τῆς ἀληθινῆς δ᾽ ἀρετῆς κάλλιστα φαίνεται τὰ μάλιστα φαινόμενα, καὶ τῶν ἀγαθῶν ἀνδρῶν οὐδὲν οὕτω θαυμάσιον τοῖς ἐκτὸς ὡς ὁ καθ᾽ ἡμέραν βίος τοῖς συνοῦσιν. ὁ δὲ καὶ τῷ δήμῳ, τὸ συνεχὲς φεύγων καὶ τὸν κόρον, οἷον ἐκ διαλειμμάτων ἐπλησίαζεν, οὐκ ἐπὶ παντὶ πράγματι λέγων οὐδ᾽ ἀεὶ παριὼν εἰς τὸ πλῆθος, ἀλλ᾽ ἑαυτὸν ὥσπερ τὴν Σαλαμινίαν τριήρη (φησὶ Κριτόλαος) πρὸς τὰς μεγάλας χρείας ἐπιδιδούς, τἆλλα δὲ φίλους καὶ ῥήτορας ἑτέρους καθιεὶς ἔπραττεν.

He reserved his appearance as a public speaker for great occasions, employing the agency of others for the despatch of ordinary business.

ὧν ἕνα φασὶ 6

§ 4 l. 26 ἐπέθηκεν **C** (Ko Si Do Bk Fu Bl): ὑπέθηκεν St v
§ 5 l. 37 σεμνόν ἐστι· τῆς ἀληθινῆς δ᾽ ci Br (Ko Si Do Bk Fu Bl): σεμνόν· ἐπὶ τῆς ἀ. δ᾽ St v ‖ 38 μάλιστα vulgo: ἥκιστα ci Cobet: ἐλάχιστα ci Bergk ‖ 41 τῷ δήμῳ ci HSauppe (Fu Bl): τοῦ δήμου Si Bk v ‖ 47 φίλους καὶ ῥήτορας ἑτέρους ci Xylander Geel (Ko Si Bk Fu Bl): φίλους καὶ ἑταίρους ῥήτορας (*i.e.* 'as speakers') Holzapfel with codd, Bergk

γενέσθαι τὸν Ἐφιάλτην, ὃς κατέλυσε τὸ κράτος τῆς ἐξ Ἀρείου πάγου βουλῆς, πολλήν, κατὰ τὸν Πλάτωνα, καὶ ἄκρατον τοῖς πολίταις ἐλευθερίαν οἰνοχοῶν· ὑφ' ἧς, ὥσπερ ἵππον, ἐξυβρίσαντα τὸν δῆμον οἱ κωμῳδοποιοὶ λέγουσι πειθαρχεῖν
156 οὐκέτι τολμᾶν ἀλλὰ δάκνειν τὴν Εὔβοιαν καὶ ταῖς νήσοις ἐπιπηδᾶν.

His style, as a speaker, influenced by the teaching of Anaxagoras.

VIII Τῇ μέντοι περὶ τὸν βίον κατασκευῇ καὶ τῷ μεγέθει τοῦ φρονήματος ἁρμόζοντα λόγον, ὥσπερ ὄργανον, ἐξαρτυόμενος παρενέτεινε πολλαχοῦ τὸν Ἀναξαγόραν, οἷον βαφὴν τῇ ῥητορικῇ τὴν φυσιολογίαν ὑποχεόμενος. τὸ γὰρ ὑψηλόνουν τοῦτο καὶ πάντῃ τελεσιουργόν, ὡς ὁ θεῖος Πλάτων φησί, πρὸς τῷ εὐφυὴς εἶναι κτησάμενος ἐκ φυσιολογίας, καὶ τὸ πρόσφορον ἑλκύσας ἐπὶ τὴν τῶν λόγων τέχνην

Origin of the name 'The Olympian' given to Pericles.

2 πολὺ πάντων διήνεγκε. διὸ καὶ τὴν ἐπίκλησιν αὐτῷ γενέσθαι λέγουσι· καίτοι τινὲς ἀπὸ τῶν οἷς ἐκόσμησε τὴν πόλιν, οἱ δ' ἀπὸ τῆς ἐν τῇ πολιτείᾳ καὶ ταῖς στρατηγίαις δυνάμεως Ὀλύμπιον αὐτὸν οἴονται προσαγορευθῆναι· καὶ συνδραμεῖν οὐδὲν ἀπέοικεν ἀπὸ πολλῶν προσόντων τῷ ἀνδρὶ τὴν
3 δόξαν. αἱ μέντοι κωμῳδίαι τῶν τότε διδασκάλων, σπουδῇ τε πολλὰς καὶ μετὰ γέλωτος ἀφεικότων φωνὰς εἰς αὐτόν, ἐπὶ τῷ λόγῳ μάλιστα τὴν προσωνυμίαν γενέσθαι δηλοῦσι, βροντᾶν μὲν αὐτὸν καὶ ἀστράπτειν, ὅτε δημηγοροίη, δεινὸν δὲ

CH. VIII § 1 l. 3 *παρενέτεινε* Bodl 3 (Ko Si Do Bk Fu Bl): *παρέτεινε* v: *παρενεῖρε*, *inserebat orationibus suis* ci Cobet || 5 *βαφήν* ci Bryan (Ko Si Do Bk Fu Bl): *βαφῇ* St v

κεραυνὸν ἐν γλώσσῃ φέρειν λεγόντων. δια-
μνημονεύεται δέ τις καὶ Θουκυδίδου
τοῦ Μελησίου λόγος εἰς τὴν δεινότητα
τοῦ Περικλέους μετὰ παιδιᾶς εἰρημένος.
ἦν μὲν γὰρ ὁ Θουκυδίδης τῶν καλῶν καὶ 4
ἀγαθῶν ἀνδρῶν καὶ πλεῖστον ἀντεπολιτεύσατο τῷ
Περικλεῖ χρόνον· Ἀρχιδάμου δὲ τοῦ Λακεδαι-
μονίων βασιλέως πυνθανομένου, πότερον αὐτὸς ἢ
Περικλῆς παλαίει βέλτιον "Ὅταν" εἶπεν "ἐγὼ
καταβάλω παλαίων, ἐκεῖνος ἀντιλέγων ὡς οὐ
πέπτωκε νικᾷ καὶ μεταπείθει τοὺς ὁρῶντας."
Οὐ μὴν ἀλλὰ καὶ οὕτως ὁ Περικλῆς
περὶ τὸν λόγον εὐλαβὴς ἦν, ὥστ' ἀεὶ πρὸς τὸ
βῆμα βαδίζων ηὔχετο τοῖς θεοῖς μηδὲ ῥῆμα μηδὲν
ἐκπεσεῖν ἄκοντος αὐτοῦ πρὸς τὴν προκειμένην
χρείαν ἀνάρμοστον. ἔγγραφον μὲν οὖν 5
οὐδὲν ἀπολέλοιπε πλὴν τῶν ψηφισμά-
των· ἀπομνημονεύεται δ' ὀλίγα παντά-
πασιν· οἷον τὸ τὴν Αἴγιναν ὡς λήμην
τοῦ Πειραιῶς ἀφελεῖν κελεῦσαι, καὶ τὸ
τὸν πόλεμον ἤδη φάναι καθορᾶν ἀπὸ
Πελοποννήσου προσφερόμενον. καί
ποτε τοῦ Σοφοκλέους, ὅτε συστρατηγῶν ἐξέ-
πλευσε μετ' αὐτοῦ, παῖδα καλὸν ἐπαινέσαντος
"Οὐ μόνον" ἔφη "τὰς χεῖρας, ὦ Σοφόκλεις, δεῖ
καθαρὰς ἔχειν τὸν στρατηγόν, ἀλλὰ καὶ τὰς
ὄψεις." ὁ δὲ Στησίμβροτός φησιν ὅτι τοὺς ἐν 6
Σάμῳ τεθνηκότας ἐγκωμιάζων ἐπὶ τοῦ βήματος

A saying of Thucydides the statesman *à propos* of his oratorical power.

He has left nothing in writing behind him except some psephisms; and only a very few sayings of his remain on record.

§ 4 l. 33 οὕτως ci Holzapfel *Philologus* Bd. 51 Heft 2 p. 276 : αὐτός St Si Bk Fu Bl v

ἀθανάτους ἔλεγε γεγονέναι καθάπερ τοὺς θεούς· οὐδὲ γὰρ ἐκείνους αὐτοὺς ὁρῶμεν, ἀλλὰ ταῖς τιμαῖς, ἃς ἔχουσι, καὶ τοῖς ἀγαθοῖς, ἃ παρέχουσιν, ἀθανάτους εἶναι τεκμαιρόμεθα· ταὖτ' οὖν ὑπάρχειν καὶ τοῖς ὑπὲρ τῆς πατρίδος ἀποθανοῦσιν.

Various opinions on the character and consequences of his administration. Did he, as some think, demoralise the people by humouring them?

IX Ἐπεὶ δὲ Θουκυδίδης μὲν ἀριστοκρατικήν τινα τὴν τοῦ Περικλέους ὑπογράφει πολιτείαν, λόγῳ μὲν οὖσαν δημοκρατίαν, ἔργῳ δ' ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχήν, ἄλλοι δὲ πολλοὶ πρῶτον ὑπ' ἐκείνου φασὶ τὸν δῆμον ἐπὶ κληρουχίας καὶ θεωρικὰ καὶ μισθῶν διανομὰς προαχθῆναι κακῶς ἐθισθέντα καὶ γενόμενον πολυτελῆ καὶ ἀκόλαστον ὑπὸ τῶν τότε πολιτευμάτων ἀντὶ σώφρονος καὶ αὐτουργοῦ, θεωρείσθω διὰ τῶν πραγμάτων αὐτῶν ἡ αἰτία τῆς μεταβολῆς.

Finding himself at first outdone in popular arts by Cimon, he had recourse to other expedients for gaining the favour of the people, on the strength of which he succeeded in his attack on the Areopagus, and in procuring the ostracism of his rival, who was sus-

2 ἐν ἀρχῇ μὲν γάρ, ὥσπερ εἴρηται, πρὸς τὴν Κίμωνος δόξαν ἀντιταττόμενος ὑπεποιεῖτο τὸν δῆμον· ἐλαττούμενος δὲ πλούτῳ καὶ χρήμασιν, ἀφ' ὧν ἐκεῖνος ἀνελάμβανε τοὺς πένητας, δεῖπνόν τε καθ' ἡμέραν τῷ δεομένῳ παρέχων Ἀθηναίων, καὶ τοὺς πρεσβυτέρους ἀμφιεννύων, τῶν τε χωρίων
57 τοὺς φραγμοὺς ἀφαιρῶν, ὅπως ὀπωρίζωσιν οἱ βουλόμενοι, τούτοις ὁ Περικλῆς καταδημαγωγούμενος τρέπεται πρὸς τὴν τῶν δημοσίων διανομήν, συμβουλεύσαν-

§ 6 l. 51 οὐδὲ γάρ S Fª (HSauppe Fu Bl) : οὐ γάρ Si Bk v || 52 ἃ παρέχουσι ci Br (Ko Si Do Bk Fu Bl) : ἅπερ ἔχουσι codd || 53 ταὖτ' ci Koraës (HSauppe Fu Bl) : ταῦτ' St Si Bk v

pected of laconism.

τος αὐτῷ Δαμωνίδου τοῦ Ὄαθεν, ὡς Ἀριστοτέλης ἱστόρηκε. 3 καὶ ταχὺ θεωρικοῖς καὶ δικαστικοῖς λήμμασιν ἄλλαις τε μισθοφοραῖς καὶ χορηγίαις συνδεκάσας τὸ πλῆθος ἐχρῆτο κατὰ τῆς ἐξ Ἀρείου πάγου βουλῆς, ἧς αὐτὸς οὐ μετεῖχε διὰ τὸ μήτ' ἄρχων μήτε βασιλεὺς μήτε πολέμαρχος μήτε θεσμοθέτης λαχεῖν. αὗται γὰρ αἱ ἀρχαὶ κληρωταί τε ἦσαν ἐκ παλαιοῦ καὶ δι' αὐτῶν οἱ δοκιμασθέντες ἀνέβαινον εἰς Ἄρειον πάγον. 4 διὸ καὶ μᾶλλον ἰσχύσας ὁ Περικλῆς ἐν τῷ δήμῳ κατεστασίασε τὴν βουλήν, ὥστε τὴν μὲν ἀφαιρεθῆναι τὰς πλείστας κρίσεις δι' Ἐφιάλτου, Κίμωνα δ' ὡς φιλολάκωνα καὶ μισόδημον ἐξοστρακισθῆναι, πλούτῳ μὲν καὶ γένει μηδενὸς ἀπολειπόμενον, νίκας δὲ καλλίστας νενικηκότα τοὺς βαρβάρους καὶ χρημάτων πολλῶν καὶ λαφύρων ἐμπεπληκότα τὴν πόλιν, ὡς ἐν τοῖς περὶ ἐκείνου γέγραπται. τοσοῦτον ἦν τὸ κράτος ἐν τῷ δήμῳ τοῦ Περικλέους.

The usual term of ostracism was ten years. But, when the Athenian army was in Boeotia, Cimon

X Ὁ μὲν οὖν ἐξοστρακισμὸς ὡρισμένην εἶχε νόμῳ δεκαετίαν τοῖς φεύγουσιν· ἐν δὲ τῷ διὰ μέσου στρατῷ μεγάλῳ Λακεδαιμονίων ἐμβαλόντων εἰς τὴν Ταναγρικὴν καὶ τῶν Ἀθηναίων εὐθὺς ὁρμησάντων ἐπ' αὐτοὺς ὁ μὲν Κίμων ἐλθὼν ἐκ τῆς φυγῆς

CH. IX § 2 l. 24 *Δαμωνίδου τοῦ Ὄαθεν* Si[3] cl Steph. Byz. v Oa (HSauppe Fu Bl): *Δημωνίδου τοῦ Οἴηθεν* Ko Si[1] Do Bk v: <*Δάμωνος*> *Δαμωνίδου τοῦ Ὄαθεν* ci Cobet (Busolt and others)

§ 3 l. 29 *μήτε βασιλεὺς μήτε πολέμαρχος μήτε θεσμοθέτης* H Sauppe (Bl): *μήτε θ. μήτε βασιλεὺς μήτε πολ.* Ko Si Do Bk Fu v

CH. X § 1 l. 3 *στρατῷ μεγάλῳ Λακεδ.* ci Si (Fu Bl): *Λακεδ. στρατῷ μεγάλῳ* Ko Si[3] Do Bk v

ἔθετο μετὰ τῶν φυλετῶν εἰς λόχον τὰ ὅπλα καὶ δι' ἔργων ἀπολύεσθαι τὸν λακωνισμὸν ἐβούλετο συγκινδυνεύσας τοῖς πολίταις, οἱ δὲ φίλοι τοῦ Περικλέους συστάντες ἀπήλασαν αὐτὸν ὡς φυγάδα.
2 διὸ καὶ δοκεῖ Περικλῆς ἐρρωμενέστατα τὴν μάχην ἐκείνην ἀγωνίσασθαι καὶ γενέσθαι πάντων ἐπιφανέστατος ἀφειδήσας τοῦ σώματος. ἔπεσον δὲ καὶ τοῦ Κίμωνος οἱ φίλοι πάντες ὁμαλῶς, οὓς Περικλῆς συνεπητίατο τοῦ λακωνισμοῦ· καὶ μετάνοια δεινὴ τοὺς Ἀθηναίους καὶ πόθος ἔσχε τοῦ Κίμωνος, ἡττημένους μὲν ἐπὶ τῶν ὅρων τῆς Ἀττικῆς, προσδοκῶντας δὲ βαρὺν εἰς ἔτους ὥραν πόλεμον.
3 αἰσθόμενος οὖν ὁ Περικλῆς οὐκ ὤκνησε χαρίσασθαι τοῖς πολλοῖς, ἀλλὰ τὸ ψήφισμα γράψας αὐτὸς ἐκάλει τὸν ἄνδρα, κἀκεῖνος κατελθὼν εἰρήνην ἐποίησε ταῖς πόλεσιν. οἰκείως γὰρ εἶχον οἱ Λακεδαιμόνιοι πρὸς αὐτὸν ὥσπερ ἀπήχθοντο τῷ Περικλεῖ καὶ τοῖς ἄλλοις δημαγωγοῖς.
4 ἔνιοι δέ φασιν οὐ πρότερον γραφῆναι τῷ Κίμωνι τὴν κάθοδον ὑπὸ τοῦ Περικλέους ἢ συνθήκας αὐτοῖς ἀπορρήτους γενέσθαι δι'

begged permission of the generals to take his place among the soldiers of his tribe, and, when repulsed, adjured those of his followers who were most suspected of laconism to exert themselves for his vindication as well as their own. They responded to the appeal and fell on the battlefield of Tanagra to the number of 100.

This act of patriotism made the Athenians sorry for Cimon; they cancelled the decree of ostracism on the motion of Pericles himself

Elpinice is reported to have negoti-

§ 2 l. 12 *ἐρρωμενέστατα τήν* ci Cobet (Bl[2] Si[3] Fu): *ἐρρωμενεστάτην* <*τὴν*> ci Ko: *ἐρρωμενεστάτην* Si[1] Bk Bl[1] v ‖ 17 *συνεπητίατο*, *una olim insimulaverat* Cobet *VL.* p. 391 (Fu Bl[2]): *συνεπητιᾶτο*, *una insimulabat* Si Bk Bl[1] vulgo: *συνεπητιάσατο* ci Bergk

§ 3 l. 25 *κατελθών* ci Si (Do Fu Bl): *ἀπελθών*, *profectus* Spartam puta Reiske Bk vulgo: *ἐπανελθών* ci Ko

Ἐλπινίκης, τῆς Κίμωνος ἀδελφῆς, ὥστε Κίμωνα μὲν ἐκπλεῦσαι λαβόντα ναῦς διακοσίας καὶ τῶν ἔξω στρατηγεῖν καταστρεφόμενον τὴν βασιλέως χώραν, Περικλεῖ δὲ τὴν ἐν ἄστει δύναμιν ὑπάρχειν. 5 Ἐδόκει δὲ καὶ πρότερον ἡ Ἐλπινίκη τῷ Κίμωνι τὸν Περικλέα πραότερον παρασχεῖν, ὅτε τὴν θανατικὴν δίκην ἔφευγεν. ἦν μὲν γὰρ εἷς τῶν κατηγόρων ὁ Περικλῆς ὑπὸ τοῦ δήμου προβεβλημένος· ἐλθούσης δὲ πρὸς αὐτὸν τῆς Ἐλπινίκης καὶ δεομένης μειδιάσας εἶπεν "Ὦ Ἐλπινίκη, γραῦς εἶ, γραῦς [εἶ], ὡς πράγματα τηλικαῦτα διαπράσσεσθαι." οὐ μὴν ἀλλὰ καὶ πρὸς τὸν λόγον ἅπαξ ἀνέστη, τὴν προβολὴν ἀφοσιούμενος, καὶ τῶν κατηγόρων ἐλάχιστα τὸν Κίμωνα λυπήσας ἀπεχώρησε.

ated with Pericles the terms on which her brother Cimon was to return from exile. It was said that once before, when Cimon was under a capital charge, she had gone to Pericles to entreat his forbearance. Pericles on that occasion did not press the trial.

6 Πῶς ἂν οὖν τις Ἰδομενεῖ πιστεύσειε κατηγοροῦντι τοῦ Περικλέους, ὡς τὸν δημαγωγὸν Ἐφιάλτην, φίλον γενόμενον καὶ κοινωνὸν ὄντα τῆς ἐν τῇ πολιτείᾳ προαιρέσεως, δολοφονήσαντος διὰ ζηλοτυπίαν καὶ φθόνον τῆς δόξης; ταῦτα γὰρ οὐκ οἶδ' <ὁπ>όθεν συναγαγὼν ὥσπερ χολὴν τἀνδρὶ προσ-

If he was so considerate to an enemy, the charge of Idomeneus that he put to death treacherously Ephialtes, a friend and political ally, must be dismissed as unworthy

§ 5 l. 45 the second εἶ is probably, as Reiske suggests, interpolated, though retained by edd. By its omission we avoid a harsh hiatus. Cp. *Cim.* c. 14, 4 || 46 διαπράσσεσθαι ci Blass cl *Cim.* c. 14, 4 (AJacob): πράσσειν ci Vulcobius (Ko Si Do Bk Fu): δράσειν vulgo

§ 6 l. 56 ὁπόθεν ci Blass: ὅθεν Si Bk Fu v || 57 προσβέβληκε ci Reiske *i.e.* quasi προσεμέμηκε *vomitu in os eius reiecit* (Si Do Bk Fu Bl): προβέβληκε vulgo: προσβέβλυκε ci Ko

of credit. Whatever his failings may have been, Pericles was incapable of such an act of inhumanity.

βέβληκε, πάντῃ μὲν ἴσως οὐκ ἀνεπιλήπτῳ, φρόνημα δ' εὐγενὲς ἔχοντι καὶ ψυχὴν φιλότιμον, οἷς οὐδὲν ἐμφύεται πάθος ὠμὸν οὕτω καὶ θηριῶδες.
7 Ἐφιάλτην μὲν οὖν φοβερὸν ὄντα τοῖς
158 ὀλιγαρχικοῖς καὶ περὶ τὰς εὐθύνας καὶ διώξεις τῶν τὸν δῆμον ἀδικούντων ἀπαραίτητον ἐπιβουλεύσαντες οἱ ἐχθροὶ δι' Ἀριστοδίκου τοῦ Ταναγρικοῦ κρυφαίως ἀνεῖλον, ὡς Ἀριστοτέλης εἴρηκεν. Ἐτελεύτησε δὲ Κίμων ἐν Κύπρῳ στρατηγῶν.

The truth is, Ephialtes was secretly made away with by a conspiracy of the oligarchical party, who were afraid of him.

XI Οἱ δ' ἀριστοκρατικοὶ μέγιστον μὲν ἤδη τὸν Περικλέα καὶ πρόσθεν ὁρῶντες γεγονότα τῶν πολιτῶν, βουλόμενοι δ' ὅμως εἶναί τινα τὸν πρὸς αὐτὸν ἀντιτασσόμενον ἐν τῇ πόλει καὶ τὴν δύναμιν ἀμβλύνοντα, ὥστε μὴ κομιδῇ μοναρχίαν εἶναι, Θουκυδίδην τὸν Ἀλωπεκῆθεν, ἄνδρα σώφρονα καὶ κηδεστὴν Κίμωνος,
2 ἀντέστησαν ἐναντιωσόμενον, ὃς ἧττον μὲν ὢν πολεμικὸς τοῦ Κίμωνος, ἀγοραῖος δὲ καὶ πολιτικὸς μᾶλλον, οἰκουρῶν ἐν ἄστει καὶ περὶ τὸ βῆμα τῷ Περικλεῖ συμπλεκόμενος ταχὺ τὴν πολιτείαν εἰς ἀντίπαλον κατέστησεν. οὐ γὰρ εἴασε τοὺς καλοὺς κἀγαθοὺς καλουμένους ἄνδρας ἐνδιεσπάρθαι καὶ συμμεμῖχθαι

After the death of Cimon, the oligarchical party at Athens adopt Thucydides for their leader in his place.

He organises them into a compact

l. 60 ἧς οὐδὲν ἐκφύεται ci Reiske

CH. XI § 1 l. 4 τὸν πρὸς αὐτόν : τινα αὐτῶν, *aliquem ex suo numero* ci Bryan : τινα τῶν πρὸς αὐτῶν, 'quelqu'un de leur part' Amyot

πρὸς τὸν δῆμον, ὡς πρότερον, ὑπὸ πλήθους ἠμαυρωμένους τὸ ἀξίωμα, χωρὶς δὲ διακρίνας καὶ συναγαγὼν εἰς ταὐτὸ τὴν πάντων δύναμιν ἐμβριθῆ γενομένην ὥσπερ ἐπὶ ζυγοῦ ῥοπὴν ἐποίησεν. ἦν μὲν γὰρ ἐξ ἀρχῆς διπλόη 3
τις ὕπουλος, ὥσπερ ἐν σιδήρῳ, διαφορὰν ὑποσημαίνουσα δημοτικῆς καὶ ἀριστοκρατικῆς προαιρέσεως, ἡ δ' ἐκείνων ἅμιλλα καὶ φιλοτιμία τῶν ἀνδρῶν βαθυτάτην τομὴν τεμοῦσα τῆς πόλεως τὸ μὲν δῆμον, τὸ δ' ὀλίγους ἐποίησε καλεῖσθαι. διὸ καὶ τότε μάλιστα τῷ 4
δήμῳ τὰς ἡνίας ἀνεὶς ὁ Περικλῆς ἐπολιτεύετο πρὸς χάριν, ἀεὶ μέν τινα θέαν πανηγυρικὴν ἢ ἑστίασιν ἢ πομπὴν εἶναι μηχανώμενος ἐν ἄστει καὶ διαπαιδαγωγῶν οὐκ ἀμούσοις ἡδοναῖς τὴν πόλιν, ἑξήκοντα δὲ τριήρεις καθ' ἕκαστον ἐνιαυτὸν ἐκπέμπων, ἐν αἷς πολλοὶ τῶν πολιτῶν ἔπλεον ὀκτὼ μῆνας ἔμμισθοι, μελετῶντες ἅμα καὶ μανθάνοντες τὴν ναυτικὴν ἐμπειρίαν. πρὸς δὲ τούτοις 5
χιλίους μὲν ἔστειλεν εἰς Χερρόνησον κληρούχους, εἰς δὲ Νάξον πεντακοσίους, εἰς δὲ Ἄνδρον ἡμίσεις τούτων, εἰς δὲ Θρᾴκην χιλίους Βισάλταις συνοικήσοντας· ἄλλους δ' εἰς Ἰταλίαν <ἀν>οικιζομένης Συβάριος, ἣν Θουρίους

body and makes them sit by themselves in a special place in the public assembly apart from the Demos. The bitterness of party conflict was exasperated by this severance of the Few from the Demos and these words now for the first time were used at Athens as political terms.

Further democratical measures of Pericles.

He provides relief for the poor by sending out many thousand Athenian citizens as cleruchs, who also served as a check on the

§ 2 l. 13 τἀντίπαλον ci Reiske
§ 3 l. 21 διπλόη ci Ruhnken (Ko Si Bk Fu Bl): διαπλοκή vulgo
§ 5 l. 40 τοὺς ἡμίσεις Fu after Cobet ‖ 43 ἀνοικιζομένης,

neighbouring allies.

προσηγόρευσαν. καὶ ταῦτ᾽ ἔπραττεν ἀποκουφίζων μὲν ἀργοῦ καὶ διὰ σχολὴν πολυπράγμονος ὄχλου τὴν πόλιν, ἐπανορθούμενος δὲ τὰς ἀπορίας τοῦ δήμου, φόβον δὲ καὶ φρουρὰν τοῦ μὴ νεωτερίζειν τι παρακατοικίζων τοῖς συμμάχοις.

The great architectural works with which he embellished the city, were used as a handle against him by the oligarchs, who complained of the discontent prevailing among the allies at the maladministration of the Defence Fund, and their indignation at seeing Athens dressed out like a vain woman with the spoils of the league—an outrage on the rights

XII Ὃ δὲ πλείστην μὲν ἡδονὴν ταῖς Ἀθήναις
καὶ κόσμον ἤνεγκε, μεγίστην δὲ τοῖς
ἄλλοις ἔκπληξιν ἀνθρώποις, μόνον δὲ
τῇ Ἑλλάδι μαρτυρεῖ μὴ ψεύδεσθαι τὴν
λεγομένην δύναμιν αὐτῆς ἐκείνην καὶ
τὸν παλαιὸν ὄλβον, ἡ τῶν ἀναθημάτων
κατασκευή, τοῦτο μάλιστα τῶν πολιτευμάτων
τοῦ Περικλέους ἐβάσκαινον οἱ
ἐχθροὶ καὶ διέβαλλον ἐν ταῖς ἐκκλησίαις,
βοῶντες ὡς "Ὁ μὲν δῆμος ἀδοξεῖ καὶ
κακῶς ἀκούει τὰ κοινὰ τῶν Ἑλλήνων
χρήματα πρὸς αὑτὸν ἐκ Δήλου μεταγαγών,
2 ἣ δ᾽ ἔνεστιν αὐτῷ πρὸς τοὺς
ἐγκαλοῦντας εὐπρεπεστάτη τῶν προφάσεων,
δείσαντα τοὺς βαρβάρους
ἐκεῖθεν ἀνελέσθαι καὶ φυλάττειν ἐν
ὀχυρῷ τὰ κοινά, ταύτην ἀνῄρηκε Περικλῆς·
καὶ δοκεῖ δεινὴν ὕβριν ἡ Ἑλλὰς
ὑβρίζεσθαι καὶ τυραννεῖσθαι περιφανῶς,

'being re-settled,' Bl with HSauppe Cobet and Eberhard *obs. polyb.* p. 40 : οἰκιζομένης Ko Si Bk Fu v ‖ Συβάριος Cobet : Συβάρεως v ‖ 48 τι del Cobet as 'ex sequente π vitio natum'

CH. XII § 1 l. 7 τοῦτο anon (Ko Si Bk Fu Bl) : τούτῳ Do v

§ 2 l. 13 ἔνεστιν v : ἔστιν ci Cobet, for 'ἐνεῖναι homini esse dicuntur ea omnia quae ad indolem aut naturam plerumque animi, nonnumquam et corporis, pertinent' (Bergk). But see expl n

ὁρῶσα τοῖς εἰσφερομένοις ὑπ' αὐτῆς ἀναγκαίως πρὸς τὸν πόλεμον ἡμᾶς τὴν πόλιν καταχρυσοῦντας καὶ καλλωπίζοντας ὥσπερ ἀλαζόνα γυναῖκα, περιαπτομένην λίθους πολυτελεῖς καὶ ἀγάλματα καὶ ναοὺς χιλιοταλάντους."

of free Hellenic states.

'Εδίδασκεν οὖν ὁ Περικλῆς τὸν δῆμον 3
ὅτι "Χρημάτων μὲν οὐκ ὀφείλουσι τοῖς συμμάχοις λόγον, προπολεμοῦντες αὐτῶν καὶ τοὺς βαρβάρους ἀνείργοντες, οὐχ ἵππον, οὐ ναῦν, οὐχ ὁπλίτην, ἀλλὰ χρήματα μόνον τελούντων· ἃ τῶν 159
διδόντων οὐκ ἔστιν, ἀλλὰ τῶν λαμβανόντων, ἂν παρέχωσιν ἀνθ' οὗ λαμβάνουσι· δεῖ δὲ τῆς πόλεως κατε- 4
σκευασμένης ἱκανῶς τοῖς ἀναγκαίοις πρὸς τὸν πόλεμον εἰς ταῦτα τὴν εὐπορίαν τρέπειν αὐτῆς, ἀφ' ὧν δόξα μὲν γενομένων ἀΐδιος, εὐπορία δὲ γινομένων ἑτοίμη παρέσται, παντοδαπῆς ἐργασίας φανείσης καὶ ποικίλων χρειῶν, αἳ πᾶσαν μὲν τέχνην ἐγείρουσαι, πᾶσαν δὲ χεῖρα κινοῦσαι, σχεδὸν ὅλην ποιοῦσιν ἔμμισθον τὴν πόλιν ἐξ αὐτῆς ἅμα κοσμουμένην καὶ τρεφομένην." τοῖς 5
μὲν γὰρ ἡλικίαν ἔχουσι καὶ ῥώμην αἱ στρατεῖαι τὰς ἀπὸ τῶν κοινῶν εὐπορίας παρεῖχον, τὸν δ' ἀσύντακτον καὶ

In reply Pericles insisted that the contributions of the confederates were the price of the undisturbed enjoyment of the Aegean, which Athens had secured for them; if there was a surplus, he was justified in spending it in beautifying the chief city of the league.

Vivid description of the general

§ 2 l. 21 ἀναγκαίοις ci Bergk
§ 3 l. 33 δεῖν δέ ci Cobet, who adds, 'fert in talibus Graecae compositionis ratio, ut ubi ὅτι non repetitur ad indirectam orationem transitus fiat' (Bergk)
§ 4 l. 35 ἐξουσίαν ci Bergk || 36 γενομένων . . . γινομένων anon (Ko Si Do Bk Fu Bl): γινομένων . . . γενομένων v

diffusion of activity and industry with an order and system admirably conceived and carried out in the execution of his great works.

βάναυσον ὄχλον οὔτ᾽ ἄμοιρον εἶναι λημμάτων βουλόμενος οὔτε λαμβάνειν ἀργὸν καὶ σχολάζοντα, μεγάλας κατασκευασμάτων ἐπιβολὰς καὶ πολυτέχνους ὑποθέσεις ἔργων διατριβὴν ἐχόντων ἐνέβαλε φέρων εἰς τὸν δῆμον, ἵνα μηδὲν ἧττον τῶν πλεόντων καὶ φρουρούντων καὶ στρατευομένων τὸ οἰκουροῦν ἔχῃ πρόφασιν ἀπὸ τῶν δημοσίων ὠφελεῖσθαι καὶ μεταλαμ-
6 βάνειν. ὅπου γὰρ ὕλη μὲν ἦν λίθος χαλκὸς ἐλέφας χρυσὸς ἔβενος κυπάρισσος, αἱ δὲ ταύτην ἐκπονοῦσαι καὶ κατεργαζόμεναι τέχναι τέκτονες πλάσται χαλκοτύποι λιθουργοὶ βαφεῖς, χρυσοῦ μαλακτῆρες <καὶ> ἐλέφαντος, ζωγράφοι ποικιλταὶ τορευταί, πομποὶ δὲ τούτων καὶ κομιστῆρες ἔμποροι καὶ ναῦται καὶ κυβερνῆται κατὰ
7 θάλατταν, οἱ δὲ κατὰ γῆν ἁμαξοπηγοὶ καὶ ζευγοτρόφοι καὶ ἡνίοχοι καὶ καλωστρόφοι καὶ λινουργοὶ καὶ σκυτοτόμοι καὶ ὁδοποιοὶ καὶ μεταλλεῖς,—ἑκάστη δὲ τέχνη, καθάπερ στρατηγὸς ἴδιον στράτευμα, τὸν θητικὸν ὄχλον καὶ ἰδιώτην συντεταγμένον εἶχεν, ὄργανον καὶ σῶμα τῆς ὑπηρεσίας γινόμενον—εἰς πᾶσαν, ὡς ἔπος εἰπεῖν, ἡλικίαν καὶ φύσιν αἱ χρεῖαι διένεμον καὶ διέσπειρον τὴν εὐπορίαν.

XIII Ἀναβαινόντων δὲ τῶν ἔργων ὑπερηφάνων

§ 6 l. 58 βαφεῖς, χρυσοῦ μαλακτῆρες, ἐλέφαντος Ko Bl vulgo: βαφεῖς χρυσοῦ, μαλακτῆρες ἐλέφαντος ci Wyttenbach (Do Fuhr): βαφεῖς, χρυσοῦ μαλακτῆρες < καὶ > ἐλέφαντος ci Rk (Si[4] Bk Holzapfel): . . . χρυσοῦ, μαλακτῆρες ἐλέφαντος ci AJacob
§ 7 l. 64 λινουργοί Xylander (Ko Si Do Fu Bl): λιθουργοί v

μὲν μεγέθει, μορφῇ δ' ἀμιμήτων καὶ χάριτι, τῶν δημιουργῶν ἁμιλλωμένων ὑπερβάλλεσθαι τὴν δημιουργίαν τῇ καλλιτεχνίᾳ, μάλιστα θαυμάσιον ἦν τὸ τάχος. ὧν γὰρ ἕκαστον ᾤοντο πολλαῖς διαδοχαῖς καὶ ἡλικίαις μόλις ἐπὶ τέλος ἀφίξεσθαι, ταῦτα πάντα μιᾶς ἀκμῇ πολιτείας ἐλάμβανε τὴν συντέλειαν.

The rapidity with which these inimitably beautiful works were executed was not the least marvellous feature about them.

καίτοι ποτέ φασιν Ἀγαθάρχου τοῦ ζωγράφου 2 *μέγα φρονοῦντος ἐπὶ τῷ ταχὺ καὶ ῥᾳδίως τὰ ζῷα ποιεῖν ἀκούσαντα τὸν Ζεῦξιν εἰπεῖν "Ἐγὼ δὲ πολλῷ χρόνῳ." ἡ γὰρ ἐν τῷ ποιεῖν εὐχέρεια καὶ ταχύτης οὐκ ἐντίθησι βάρος ἔργῳ μόνιμον οὐδὲ κάλλους ἀκρίβειαν· ὁ δ' εἰς τὴν γένεσιν τῷ πόνῳ προδανεισθεὶς χρόνος ἐν τῇ σωτηρίᾳ τοῦ γενομένου τὴν ἰσχὺν ἀποδίδωσιν. ὅθεν καὶ* 3 *μᾶλλον θαυμάζεται τὰ Περικλέους ἔργα πρὸς πολὺν χρόνον ἐν ὀλίγῳ γενόμενα. κάλλει μὲν γὰρ ἕκαστον εὐθὺς ἦν τότε ἀρχαῖον, ἀκμῇ δὲ μέχρι νῦν πρόσφατόν ἐστι καὶ νεουργόν· οὕτως ἐπανθεῖ καινότης ἀεί τις ἄθικτον ὑπὸ τοῦ χρόνου διατηροῦσα τὴν ὄψιν, ὥσπερ ἀειθαλὲς πνεῦμα*

CH. XIII § 1 l. 4 *ὑπερβάλλεσθαι* ci Schäfer (Si Do Bk Fu Bl): *ὑπερβαλέσθαι* Ko vulgo ‖ *τῆς δημιουργίας* ci Blass: *τὴν δημιουργίαν* Ko Si Do Bk Fu AJacob vulgo

§ 2 l. 10 *ποτέ* Xylander (Si Do Bk Fu Bl): *τότε* v ‖ 13 *πολλῷ χρόνῳ* ci Wyttenbach cl *Mor.* 970 (Do Fu Bl): *ἐν πολλῷ χρόνῳ* Ko Si Bk Co Bergk ‖ 16 Madvig would read *προσδανεισθείς*, on the ground that *προδανεισθείς* would require the gen. *τοῦ πόνου*: but *προ-* is here the equivalent of *πρότερον*, meaning 'before the work is completed' ‖ 17 *τὴν ἰσχύν* v: *τὸν τόκον* ci Cobet. See comm

§ 3 l. 18 *εἰς π. χρόνον* ci Cobet ‖ 22 *καινότης τις ἄθικτον* Si

καὶ ψυχὴν ἀγήρω καταμεμιγμένην τῶν ἔργων

4 *Illustrious artists and architects employed, under the supervision of* PHIDIAS. *Parthenon. Telesterion at Eleusis.*

ἐχόντων. πάντα δὲ διεῖπε καὶ πάντων ἐπίσκοπος ἦν αὐτῷ Φειδίας, καίτοι μεγάλους ἀρχιτέκτονας ἐχόντων καὶ τεχνίτας τῶν ἔργων. τὸν μὲν γὰρ ἑκατόμπεδον Παρθενῶνα Καλλικράτης εἰργάζετο καὶ Ἰκτῖνος, τὸ δ' ἐν Ἐλευσῖνι τελεστήριον ἤρξατο μὲν Κόροιβος οἰκοδομεῖν καὶ τοὺς ἐπ' ἐδάφους κίονας ἔθηκεν οὗτος καὶ τοῖς ἐπιστυλίοις ἐπέζευξεν· ἀποθανόντος δὲ τούτου Μεταγένης ὁ Ξυπέτιος τὸ διάζωμα
5 καὶ τοὺς ἄνω κίονας ἐπέστησε τὸ δ' ὀπαῖον
160 ἐπὶ τοῦ ἀνακτόρου Ξενοκλῆς ὁ Χολαργεὺς ἐκορύφωσε· τὸ δὲ Μακρὸν τεῖχος, περὶ οὗ

The (Third) Long Wall.

Σωκράτης ἀκοῦσαί φησιν αὐτὸς εἰσηγουμένου γνώμην Περικλέους, ἠργολάβησε Καλλικράτης. κωμῳδεῖ δὲ τὸ ἔργον Κρατῖνος ὡς βραδέως περαινόμενον·

πάλαι γὰρ αὐτό (φησί)
λόγοισι προάγει Περικλέης, ἔργοισι δ' οὐδὲ κινεῖ.

The Odeion.

τὸ δ' Ὠιδεῖον, τῇ μὲν ἐντὸς διαθέσει πολύεδρον καὶ πολύστυλον, τῇ δ' ἐρέψει περικλινὲς καὶ κάταντες ἐκ μιᾶς κορυφῆς πεποιημένον, εἰκόνα λέγουσι γενέσθαι καὶ μίμημα τῆς βασιλέως σκηνῆς, ἐπιστατοῦντος καὶ τούτῳ
6 Περικλέους. διὸ καὶ πάλιν Κρατῖνος ἐν Θρᾴτταις παίζει πρὸς αὐτόν·

§ 4 l. 34 *Ξυπέτιος* Si Bk Fu Bl v: *Ξυπεταών* (vel *-αιών* vel *-εών*) ci Cobet ‖ *διάζωσμα* S (Fuhr AJacob)

§ 5 l. 43 *λόγοισι* ci St (Si Bk Fu Bl): *λόγοις* v ‖ *προάγει* ci Reiske (Si Bk Fu Bl): *προσάγει* v ‖ *οὐδ' ἄκαιναν* ci Bergk

ὁ σχινοκέφαλος Ζεὺς ὅδε
προσέρχεται τᾠδεῖον ἐπὶ τοῦ κρανίου
ἔχων, ἐπειδὴ τοὔστρακον παροίχεται.

φιλοτιμούμενος δ' ὁ Περικλῆς τότε πρῶτον ἐψηφίσατο μουσικῆς ἀγῶνα τοῖς Παναθηναίοις ἄγεσθαι, καὶ διέταξεν αὐτὸς ἀθλοθέτης αἱρεθεὶς καθότι χρὴ τοὺς ἀγωνιζομένους αὐλεῖν ἢ ᾄδειν ἢ κιθαρίζειν. ἐθεῶντο δὲ καὶ τότε καὶ τὸν 7 ἄλλον χρόνον ἐν Ὠιδείῳ τοὺς μουσικοὺς ἀγῶνας. τὰ δὲ Προπύλαια τῆς ἀκροπόλεως ἐξειργάσθη μὲν ἐν πενταετίᾳ Μνησικλέους ἀρχιτεκτονοῦντος· τύχη δὲ θαυμαστὴ συμβᾶσα περὶ τὴν οἰκοδομίαν ἐμήνυσε τὴν θεὸν οὐκ ἀποστατοῦσαν, ἀλλὰ συνεφαπτομένην τοῦ ἔργου καὶ συνεπιτελοῦσαν. ὁ γὰρ ἐνεργότατος καὶ προθυμότατος 8 τῶν τεχνιτῶν ἀποσφαλεὶς ἐξ ὕψους ἔπεσε καὶ διέκειτο μοχθηρῶς, ὑπὸ τῶν ἰατρῶν ἀπεγνωσμένος. ἀθυμοῦντος δὲ τοῦ Περικλέους ἡ θεὸς ὄναρ φανεῖσα συνέταξε θεραπείαν, ᾗ χρώμενος ὁ Περικλῆς ταχὺ καὶ ῥᾳδίως ἰάσατο τὸν ἄνθρωπον. ἐπὶ τούτῳ δὲ καὶ τὸ χαλκοῦν ἄγαλμα τῆς Ὑγιείας Ἀθηνᾶς ἀνέστησεν ἐκ ἀκροπόλει παρὰ τὸν βωμόν, ὃς καὶ πρότερον ἦν, ὡς λέγουσιν.

The Propylaea. Strange incident which occurred during its erection.

Ὁ δὲ Φειδίας εἰργάζετο μὲν τῆς θεοῦ 9

§ 6 l. 51 the old reading was *ὁ σχινοκέφαλος Ζεὺς ὅδε προσέρχεται* | *Περικλέης*: Meineke substituted *ὁδί* for *ὅδε* and added the art. before *Περικλέης*. Cobet divides the verse differently and omits *Περικλέης* as 'fatue et insulse additum post *ὁ σχιν. Ζεὺς ὅδε*.' Similarly in c. 24, 6, the insertion of *Ἀσπασίαν* is probably due to a copyist

τὸ χρυσοῦν ἕδος καὶ τούτου δημιουργὸς ἐν τῇ
στήλῃ <κατα>γέγραπται, πάντα δ'
ἦν σχεδὸν ἐπ' αὐτῷ καὶ πᾶσιν, ὡς
εἰρήκαμεν, ἐπεστάτει τοῖς τεχνίταις διὰ
φιλίαν Περικλέους. καὶ τοῦτο τῷ μὲν
φθόνον, τῷ δὲ βλασφημίαν ἤνεγκεν,
ὡς ἐλευθέρας τῷ Περικλεῖ γυναῖκας εἰς
τὰ ἔργα φοιτώσας ὑποδεχομένου τοῦ
10 Φειδίου. δεξάμενοι δὲ τὸν λόγον οἱ
κωμικοὶ πολλὴν ἀσέλγειαν αὐτοῦ κατε-
σκέδασαν, εἴς τε τὴν Μενίππου γυναῖκα
διαβάλλοντες, ἀνδρὸς φίλου καὶ ὑπο-
στρατηγοῦντος, εἴς τε τὰς Πυριλάμπους
ὀρνιθοτροφίας, ὃς ἑταῖρος ὢν Περικλέους
αἰτίαν εἶχε ταῶνας ὑφιέναι ταῖς
γυναιξίν, αἷς ὁ Περικλῆς ἐπλησίαζε.
11 Καὶ τί ἄν τις ἀνθρώπους σατυρικοὺς
τοῖς βίοις καὶ τὰς κατὰ τῶν κρειττόνων
βλασφημίας ὥσπερ δαίμονι κακῷ τῷ φθόνῳ τῶν
πολλῶν ἀποθύοντας ἑκάστοτε θαυμάσειεν, ὅπου
καὶ Στησίμβροτος ὁ Θάσιος δεινὸν ἀσέβημα καὶ
μυθῶδες ἐξενεγκεῖν ἐτόλμησεν εἰς τὴν γυναῖκα
12 τοῦ υἱοῦ κατὰ τοῦ Περικλέους; οὕτως ἔοικε
πάντῃ χαλεπὸν εἶναι καὶ δυσθήρατον ἱστορίᾳ
τἀληθές, ὅταν οἱ μὲν ὕστερον γεγονότες τὸν
χρόνον ἔχωσιν ἐπιπροσθοῦντα τῇ γνώσει τῶν

Statue of Athena Parthenos by Phidias. His appointment to the supervision of public buildings—due to his personal friendship with Pericles—how resented. Licence of the comic poets in their attacks upon Pericles not surprising, when we find even contemporary historians, like Stesimbrotus, giving currency to scandalous stories about him.

§ 9 l. 77 γέγραπται Si Bl: ἀναγέγραπται ci Cobet Bergk: εἶναι γέγραπται Ko Do Bk with codd: καταγέγραπται ci Fuhr

§ 10 l. 87 συστρατηγοῦντος ci Cobet, who says that ὑποστρατηγοῦντος must be faulty because 'neque res neque nomen Atheniensibus in usu erat' (Bergk) || 90 πιαίνειν (πιᾶναι), deinde ἐφιέναι, tum ὑποτεῖναι ci Bergk

πραγμάτων, ἡ δὲ τῶν πράξεων καὶ τῶν βίων ἡλικιῶτις ἱστορία τὰ μὲν φθόνοις καὶ δυσμενείαις, τὰ δὲ χαριζομένη καὶ κολακεύουσα λυμαίνηται καὶ διαστρέφῃ τὴν ἀλήθειαν.

XIV Τῶν δὲ περὶ τὸν Θουκυδίδην ῥητόρων καταβοώντων τοῦ Περικλέους ὡς σπαθῶντος τὰ χρήματα καὶ τὰς προσόδους ἀπολλύντος, ἠρώτησεν ἐν ἐκκλησίᾳ τὸν δῆμον, εἰ πολλὰ δοκεῖ δεδαπανῆσθαι· φησάντων δὲ πάμπολλα, "Μὴ τοίνυν" εἶπεν "ὑμῖν, ἀλλ' ἐμοὶ δεδαπανήσθω, καὶ τῶν ἀναθημάτων ἰδίαν ἐμαυτοῦ ποιήσομαι τὴν ἐπιγραφήν."

Result of the party struggle between Pericles and Thucydides.

εἰπόντος οὖν ταῦτα τοῦ Περικλέους, εἴτε τὴν 2 μεγαλοφροσύνην αὐτοῦ θαυμάσαντες εἴτε πρὸς τὴν δόξαν ἀντιφιλοτιμούμενοι τῶν ἔργων, ἀνέκραγον 161 κελεύοντες ἐκ τῶν δημοσίων ἀναλίσκειν καὶ χορηγεῖν μηδενὸς φειδόμενον. τέλος δὲ πρὸς τὸν Θουκυδίδην εἰς ἀγῶνα περὶ τοῦ ὀστράκου καταστὰς καὶ διακινδυνεύσας ἐκεῖνον μὲν ἐξέβαλε, κατέλυσε δὲ τὴν ἀντιτεταγμένην ἑταιρείαν.

XV Ὡς οὖν, παντάπασι λυθείσης τῆς διαφορᾶς καὶ τῆς πόλεως οἷον ὁμαλῆς καὶ μιᾶς γενομένης κομιδῇ, περιήνεγκεν εἰς ἑαυτὸν τὰς Ἀθήνας καὶ τὰ τῶν Ἀθηναίων ἐξηρτημένα πράγματα, φόρους καὶ στρατεύματα καὶ τριήρεις καὶ νήσους καὶ θάλασσαν καὶ πολλὴν μὲν δι' Ἑλλήνων, πολλὴν δὲ καὶ διὰ βαρβάρων ἥκουσαν ἰσχὺν καὶ ἡγεμονίαν ὑπηκόοις ἔθνεσι καὶ φιλίαις βασιλέων καὶ συμμαχίαις πεφραγμένην δυναστῶν,

Change in the attitude and temper of Pericles, when his influence was fully established.

2 οὐκέθ᾽ ὁ αὐτὸς ἦν οὐδ᾽ ὁμοίως χειροήθης τῷ
δήμῳ καὶ ῥᾴδιος ὑπείκειν καὶ συνενδιδόναι ταῖς
ἐπιθυμίαις ὥσπερ πνοαῖς τῶν πολλῶν, ἀλλ᾽ ἐκ
τῆς ἀνειμένης ἐκείνης καὶ ὑποθρυπτομένης ἔνια
δημαγωγίας ὥσπερ ἀνθηρᾶς καὶ μαλακῆς ἁρμονίας
ἀριστοκρατικὴν καὶ βασιλικὴν ἐντεινάμενος πολι-
τείαν, καὶ χρώμενος αὐτῇ πρὸς τὸ βέλτιστον
3 ὀρθῇ καὶ ἀνεγκλίτῳ, τὰ μὲν πολλὰ βουλόμενον
ἦγε πείθων καὶ διδάσκων τὸν δῆμον, ἦν δ᾽ ὅτε
καὶ μάλα δυσχεραίνοντα κατατείνων καὶ προσ-
βιβάζων ἐχειροῦτο τῷ συμφέροντι, μιμούμενος
ἀτεχνῶς ἰατρὸν ποικίλῳ νοσήματι καὶ μακρῷ
κατὰ καιρὸν μὲν ἡδονὰς ἀβλαβεῖς, κατὰ
καιρὸν δὲ δηγμοὺς καὶ φάρμακα προσφέροντα
4 σωτήρια. παντοδαπῶν γάρ, ὡς εἰκός, παθῶν
ἐν ὄχλῳ τοσαύτην τὸ μέγεθος ἀρχὴν ἔχοντι
φυομένων, μόνος ἐμμελῶς ἕκαστα διαχειρίσα-
σθαι πεφυκώς, μάλιστα δ᾽ ἐλπίσι καὶ φόβοις
ὥσπερ οἴαξι προσστέλλων τὸ θρασυνόμενον
αὐτῶν καὶ τὸ δύσθυμον ἀνιεὶς καὶ παραμυ-
θούμενος, ἔδειξε τὴν ῥητορικὴν κατὰ Πλάτωνα
ψυχαγωγίαν οὖσαν καὶ μέγιστον ἔργον αὐτῆς
τὴν περὶ τὰ ἤθη καὶ πάθη μέθοδον, ὥσπερ τινὰς
τόνους καὶ φθόγγους ψυχῆς μάλ᾽ ἐμμελοῦς ἁφῆς
5 καὶ κρούσεως δεομένους. αἰτία δ᾽ οὐχ ἡ τοῦ
λόγου ψιλῶς δύναμις, ἀλλ᾽, ὡς Θουκυδίδης φησίν,
ἡ περὶ τὸν βίον δόξα καὶ πίστις τοῦ ἀνδρός,
ἀδωροτάτου περιφανῶς γενομένου καὶ χρημάτων

CH. XV § 3 l. 20 *προσβιβάζων* ci Schäfer (Si Do Bk Fu Bl): *προσβιάζων* Ko v ‖ 23 *ἡδονὰς ἀβλαβεῖς*, *voluptates noxia vacantes* ci Rk (Si Do Bk Fu Bl): *εὐλαβεῖς*, *cum cautione coniunctas* v

κρείττονος· ὃς καὶ τὴν πόλιν ἐκ μεγάλης μεγίστην καὶ πλουσιωτάτην ποιήσας καὶ γενόμενος δυνάμει πολλῶν βασιλέων καὶ τυράννων ὑπέρτερος, ὧν ἔνιοι καί τι τοῖς υἱέσι διέθεντο, ἐκεῖνος μιᾷ δραχμῇ μείζονα τὴν οὐσίαν οὐκ ἐποίησεν ἧς ὁ πατὴρ αὐτῷ κατέλιπε.

XVI Καίτοι τὴν δύναμιν αὐτοῦ σαφῶς μὲν ὁ Θουκυδίδης διηγεῖται, κακοήθως δὲ παρεμφαίνουσιν οἱ κωμικοί, Πεισιστρατίδας μὲν νέους τοὺς περὶ αὐτὸν ἑταίρους καλοῦντες, αὐτὸν δ' ἀπομόσαι μὴ τυραννήσειν κελεύοντες, ὡς ἀσυμμέτρου πρὸς δημοκρατίαν καὶ βαρυτέρας περὶ αὐτὸν οὔσης ὑπεροχῆς. ὁ δὲ 2

His immense and long-continued ascendency attested by enemies as well as friends—by the contemporary comic poets, as well as by the contemporary historian, Thucydides. His re-election to the office of Strategus for fifteen years after the peace of 445 B.C. the strong-

§ 5 l. 40 <ἐκ πλουσίας> πλουσιωτάτην ci HSauppe ‖ 42 ὧν ἔνιοι καὶ ἐπὶ τοῖς υἱέσι διέθεντο ἐκείνῳ ci L. Holzapfel; the MSS have ὧν ἔνιοι καὶ ἐπὶ τοῖς υἱέσι διέθεντο, ἐκεῖνος, which Jacob retains, substituting τι for ἐπί: Fuhr and Blass accept Madvig's emendation καὶ ἐπίτροπον τοῖς υἱέσι διέθεντο ἐκεῖνον, the objection to which, as pointed out by Bernardakis (*Symb. cr.* p. 6), is that ἐπίτροπον καθιστάναι, not διατίθεσθαι, is the proper Greek for 'appointing' a guardian, and that the statement is historically improbable. Bernardakis's own translation *patrimonium ne una quidem drachma amplius effecit ex iis pecuniis, quarum partem* (=ὧν) *nonnulli etiam filiis reliquerant* is scarcely more satisfactory. HSauppe (*die Quellen* p. 34) conjectures ὧν ἔνιοι καὶ ἐπὶ τοῖς υἱέσι διέθεντο τοῖς ἐκείνου, μιᾷ δραχμῇ κτλ but, as A. Schmidt (*Perikl.* II 237) remarks, the statement which follows that Per. had not increased his paternal estate by a single drachma would then be strangely out of keeping, for the property of Paralus who died before his father, and had no descendants or collateral heirs, would naturally have reverted to Pericles. Schmidt's own translation 'some of whom bequeathed their power to their sons' is considered unsatisfactory, as it involves the assumption of an improbable fact

CH. XVI § 1 l. 8 τῆς περὶ αὐτόν ?

est proof of the confidence reposed in him by the people.

Τηλεκλείδης παραδεδωκέναι φησὶν αὐτῷ τοὺς Ἀθηναίους

πόλεών τε φόρους αὐτάς τε πόλεις, τὰς μὲν δεῖν, τὰς δ' ἀναλύειν,
λάϊνα τείχη, τὰ μὲν οἰκοδομεῖν τὰ δὲ τἄμπαλιν αὖ καταβάλλειν,
σπονδὰς δύναμιν κράτος εἰρήνην πλοῦτόν τ' εὐδαιμονίαν τε.

καὶ ταῦτα καιρὸς οὐκ ἦν οὐδ' ἀκμὴ καὶ χάρις ἀνθούσης ἐφ' ὥραν πολιτείας, ἀλλὰ τεσσαράκοντα μὲν ἔτη πρωτεύων ἐν Ἐφιάλταις καὶ Λεωκράταις καὶ Μυρωνίδαις καὶ Κίμωσι καὶ Τολμίδαις καὶ
3 Θουκυδίδαις, μετὰ δὲ τὴν Θουκυδίδου κατάλυσιν καὶ τὸν ὀστρακισμὸν οὐκ ἐλάττω τῶν πεντεκαίδεκα ἐτῶν διηνεκῆ καὶ μίαν οὖσαν ἐν ταῖς ἐνιαυσίοις στρατηγίαις ἀρχὴν καὶ δυναστείαν κτησάμενος, ἐφύλαξεν ἑαυ-
162 τὸν ἀνάλωτον ὑπὸ χρημάτων, καίπερ οὐ παντάπασιν ἀργῶς ἔχων πρὸς χρηματισμόν, ἀλλὰ τὸν πατρῷον καὶ δίκαιον πλοῦτον, ὡς μήτ' ἀμελούμενος ἐκφύγοι μήτε πολλὰ πράγματα καὶ διατριβὰς ἀσχολουμένῳ παρέχοι, συνέταξεν εἰς οἰκονομίαν, ἣν ᾤετο ῥάστην
4 καὶ ἀκριβεστάτην εἶναι. τοὺς γὰρ ἐπετείους καρποὺς ἅπαντας ἀθρόους ἐπίπρασκεν, εἶτα τῶν ἀναγκαίων ἕκα-

His incorruptibility and disinterestedness as a statesman not inconsistent with the careful administration of his private property, by which he gave offence to some members of his household, although he was liberal enough in the relief of the needy.

§ 2 l. 13 τὰ δὲ τἄμπαλιν αὖ Bl^2 after Kock I 220 : τὰ δέ γ' αὐτὰ πάλιν Bl^1 : εἶτ' αὐτὰ πάλιν ci Si^1 : τὰ δ' ἔπειτα πάλιν ci Fu Bergk : τὰ δὲ ταὐτὰ πάλιν Bk : vulgo τὰ δὲ αὐτὰ πάλιν ‖ 16 ἐφ' ὥραν ci Reiske : ἐφ' ὥρᾳ Si Do Fu Bl AJacob v : see n. to c. 28, 2
§ 3 l. 21 διηνεκῆ ci Pflugk (Si Do Bk Fu Bl) : διήνεγκε Ko v

στον ἐξ ἀγορᾶς ὠνούμενος διῴκει τὸν βίον καὶ τὰ
περὶ τὴν δίαιταν. ὅθεν οὐχ ἡδὺς ἦν ἐνηλίκοις
παισὶν οὐδὲ γυναιξὶ δαψιλὴς χορηγός, ἀλλ᾿
ἐμέμφοντο τὴν ἐφήμερον ταύτην καὶ συνηγμένην
εἰς τὸ ἀκριβέστατον δαπάνην, οὐδενὸς οἷον ἐν
οἰκίᾳ μεγάλῃ καὶ πράγμασιν ἀφθόνοις περιρρέον-
τος, ἀλλὰ παντὸς μὲν ἀναλώματος, παντὸς δὲ
λήμματος δι᾿ ἀριθμοῦ καὶ μέτρου βαδίζοντος.
ὁ δὲ πᾶσαν αὐτοῦ τὴν τοιαύτην συνέχων 5
ἀκρίβειαν εἷς ἦν οἰκέτης, Εὐάγγελος, ὡς
ἕτερος οὐδεὶς εὖ πεφυκὼς ἢ κατεσκευασμένος
ὑπὸ τοῦ Περικλέους πρὸς οἰκονομίαν. ἀπᾴδοντα
μὲν οὖν ταῦτα τῆς Ἀναξαγόρου σοφίας,
εἴγε καὶ τὴν οἰκίαν ἐκεῖνος ἐξέλιπε καὶ
τὴν χώραν ἀφῆκεν ἀργὴν καὶ μηλόβοτον
ὑπ᾿ ἐνθουσιασμοῦ καὶ μεγαλοφροσύνης·
οὐ ταὐτὸν δ᾿ ἐστίν, οἶμαι, θεωρητικοῦ 6
φιλοσόφου καὶ πολιτικοῦ βίος, ἀλλ᾿ ὁ
μὲν ἀνόργανον καὶ ἀπροσδεῆ τῆς ἐκτὸς ὕλης
ἐπὶ τοῖς καλοῖς κινεῖ τὴν διάνοιαν, τῷ δ᾿ εἰς
ἀνθρωπείας χρείας ἀναμιγνύντι τὴν ἀρετὴν
ἔστιν οὗ γένοιτ᾿ ἂν οὐ τῶν ἀναγκαίων μόνον,
ἀλλὰ καὶ τῶν καλῶν ὁ πλοῦτος, ὥσπερ ἦν
καὶ Περικλεῖ βοηθοῦντι πολλοῖς τῶν πενήτων.

(Herein he was unlike his master Anaxagoras, who fell into abject poverty from the neglect of his estate.

§ 5 l. 45 *ἀπᾴδοντα* ci Valckenaer *Diatr.* p. 223 (Si Fu Bl): *ἀπᾴδει* ci Bryan (Bk): *ἀπεναντία* Koraës (Si[1]): *ἅπαντα* libri || 48 *ἀνῆκεν* ci Bryan (Fuhr, Cobet who collects a number of instances to show that *ἀνιέναι* was the proper technical expression, Isocr. *Plat.* § 31, Lycurg. *Leocr.* § 144, Dion. Hal. *A. R.* II 16, Diod. Sic. I 36, Diog. Laert. VI 87 to which add Plut. *Lys.* c. 15, 2) Bergk: *ἀφῆκεν* vulgo Wyttenbach Si Bk Bl; cp. Herod. VIII 70 *ἀπέντες τὴν ἑωυτῶν ἀφύλακτον*, Soph. *Ant.* 887 *ἄφετε* (*νιν*) *μόνην ἔρημον*, *Oed. C.* 1279

Καὶ μέντοι γε τὸν Ἀναξαγόραν αὐτὸν λέγουσιν ἀσχολουμένου Περικλέους ἀμελούμενον κεῖσθαι συγκεκαλυμμένον ἤδη γηραιὸν ἀποκαρτεροῦντα· προσπεσόντος δὲ τῷ Περικλεῖ τοῦ πράγματος ἐκπλαγέντα θεῖν εὐθὺς ἐπὶ τὸν ἄνδρα καὶ δεῖσθαι πᾶσαν δέησιν, ὀλοφυρόμενον οὐκ ἐκεῖνον, ἀλλ' ἑαυτόν, εἰ τοιοῦτον ἀπολεῖ τῆς πολιτείας σύμβουλον. ἐκκαλυψάμενον οὖν τὸν Ἀναξαγόραν εἰπεῖν πρὸς αὐτὸν "Ὦ Περίκλεις, καὶ οἱ τοῦ λύχνου χρείαν ἔχοντες ἔλαιον ἐπιχέουσιν."

(Anecdote about Anaxagoras.)

XVII Ἀρχομένων δὲ Λακεδαιμονίων ἄχθεσθαι τῇ αὐξήσει τῶν Ἀθηναίων, ἐπαίρων ὁ Περικλῆς τὸν δῆμον ἔτι μᾶλλον μέγα φρονεῖν καὶ μεγάλων αὑτὸν ἀξιοῦν πραγμάτων γράφει ψήφισμα, πάντας Ἕλληνας τοὺς ὁπήποτε κατοικοῦντας Εὐρώπης ἢ τῆς Ἀσίας παρακαλεῖν, καὶ μικρὰν πόλιν καὶ μεγάλην, εἰς σύλλογον πέμπειν Ἀθήναζε τοὺς βουλευσομένους περὶ τῶν Ἑλληνικῶν ἱερῶν ἃ κατέπρησαν οἱ βάρβαροι, καὶ τῶν θυσιῶν ἃς ὀφείλουσιν ὑπὲρ τῆς Ἑλλάδος εὐξάμενοι τοῖς θεοῖς ὅτε πρὸς τοὺς βαρβάρους ἐμάχοντο, καὶ τῆς θαλάττης ὅπως πλέωσι πάντες ἀδεῶς καὶ τὴν εἰρήνην ἄγωσιν.

Pericles' project of a Pan-Hellenic Congress at Athens—the professed objects of which were partly religious, partly political—falls to the ground through the covert opposition of Sparta.

2 ἐπὶ ταῦτα δ' ἄνδρες εἴκοσι τῶν ὑπὲρ πεντήκοντα

CH. XVII § 1 l. 7 Cobet adds τῆς before Εὐρώπης, but cp. *Pomp.* c. 45, 5 τὸν μὲν πρῶτον ἐκ Λιβύης, τὸν δὲ δεύτερον ἐξ Εὐρώπης, τοῦτον δὲ τὸν τελευταῖον ἀπὸ τῆς Ἀσίας with *Arist.* c. 9, 3 κρεῖττον δὲ λείπεσθαι (ἔργον) τὸ λαβεῖν ἐν τῇ Εὐρώπῃ τὴν Ἀσίαν

ἔτη γεγονότων ἐπέμφθησαν, ὧν πέντε μὲν Ἴωνας καὶ Δωριεῖς τοὺς ἐν Ἀσίᾳ καὶ νησιώτας ἄχρι Λέσβου καὶ Ῥόδου παρεκάλουν, πέντε δὲ τοὺς ἐν Ἑλλησπόντῳ καὶ Θρᾴκῃ μέχρι Βυζαντίου τόπους ἐπῄεσαν, καὶ πέντε ἐπὶ τούτοις εἰς Βοιωτίαν καὶ Φωκίδα καὶ Πελοπόννησον, ἐκ δὲ ταύτης διὰ Λοκρῶν ἐπὶ τὴν πρόσοικον ἤπειρον ἕως Ἀκαρνανίας καὶ Ἀμβρακίας ἀπεστάλησαν· οἱ δὲ λοιποὶ δι' Εὐβοίας ἐπ' Οἰταίους καὶ τὸν 3
Μαλιέα κόλπον καὶ Φθιώτας Ἀχαιοὺς καὶ Θεσσαλοὺς ἐπορεύοντο, συμπείθοντες ἰέναι καὶ μετέχειν τῶν βουλευμάτων ἐπ' εἰρήνῃ καὶ κοινοπραγίᾳ τῆς Ἑλλάδος. ἐπράχθη δὲ οὐδὲν οὐδὲ συνῆλθον αἱ πόλεις, Λακεδαιμονίων ὑπεναντιωθέντων, ὡς λέγεται, καὶ τὸ πρῶτον ἐν Πελοποννήσῳ τῆς πείρας ἐλεγχθείσης. τοῦτο μὲν οὖν παρεθέμην ἐνδεικνύμενος αὐτοῦ τὸ φρόνημα καὶ τὴν μεγαλοφροσύνην.

XVIII Ἐν δὲ ταῖς στρατηγίαις εὐδοκίμει μά- 163
λιστα διὰ τὴν ἀσφάλειαν, οὔτε μάχης ἐχούσης πολλὴν ἀδηλότητα καὶ κίνδυνον ἑκουσίως ἁπτόμενος, οὔτε τοὺς ἐκ τοῦ παραβαλέσθαι χρησαμένους τύχῃ λαμπρᾷ καὶ θαυμασθέντας ὡς μεγάλους ζηλῶν καὶ μιμούμενος στρατηγούς, ἀεί τε λέγων πρὸς τοὺς πολίτας, ὡς ὅσον ἐπ' αὐτῷ μενοῦσιν ἀθάνατοι πάντα τὸν χρόνον. ὁρῶν 2
δὲ Τολμίδην τὸν Τολμαίου διὰ τὰς πρό-

Estimate of Pericles, as general. Caution a prominent feature in his military character.

CH. XVIII § 1 l. 5 *παραβαλέσθαι* ci Si (Fu Bl): *παραβάλλεσθαι* Bk vulgo

His opposition to the hasty and ill-prepared expedition of Tolmides into Boeotia, which was thought little of at the time, brought him in the end credit and goodwill, when its disastrous issue became known.

τερον εὐτυχίας καὶ διὰ τὸ τιμᾶσθαι διαφερόντως ἐκ τῶν πολεμικῶν σὺν οὐδενὶ καιρῷ παρασκευαζόμενον εἰς Βοιωτίαν ἐμβαλεῖν καὶ πεπεικότα τῶν ἐν ἡλικίᾳ τοὺς ἀρίστους καὶ φιλοτιμοτάτους ἐθελοντὶ στρατεύεσθαι, χιλίους γενομένους ἄνευ τῆς ἄλλης δυνάμεως, κατέχειν ἐπειρᾶτο καὶ παρακαλεῖν ἐν τῷ δήμῳ, τὸ μνημονευόμενον εἰπών, ὡς, εἰ μὴ πείθοιτο Περικλεῖ, τόν γε σοφώτατον οὐχ ἁμαρτήσεται σύμβουλον 3 ἀναμείνας χρόνον. τότε μὲν οὖν μετρίως εὐδοκίμησε τοῦτ' εἰπών· ὀλίγαις δ' ὕστερον ἡμέραις, ὡς ἀνηγγέλθη τεθνεὼς μὲν αὐτὸς Τολμίδης περὶ Κορώνειαν ἡττηθεὶς μάχῃ, τεθνεῶτες δὲ πολλοὶ κἀγαθοὶ τῶν πολιτῶν, μεγάλην τοῦτο τῷ Περικλεῖ μετ' εὐνοίας δόξαν ἤνεγκεν, ὡς ἀνδρὶ φρονίμῳ καὶ φιλοπολίτῃ.

XIX Τῶν δὲ στρατηγιῶν ἠγαπήθη μὲν ἡ περὶ

Of his military campaigns that in the Chersonese was best liked; but that in the Corinthian gulf brought him most renown at home and abroad.

Χερρόνησον αὐτοῦ μάλιστα, σωτήριος γενομένη τοῖς αὐτόθι κατοικοῦσι τῶν Ἑλλήνων· οὐ γὰρ μόνον ἐποίκους Ἀθηναίων χιλίους κομίσας ἔρρωσεν εὐανδρίᾳ τὰς πόλεις, ἀλλὰ καὶ τὸν αὐχένα διαζώσας ἐρύμασι καὶ προβλήμασιν ἐκ θαλάττης εἰς θάλατταν ἀπετείχισε τὰς καταδρομὰς Θρᾳκῶν τῶν

§ 2 l. 16 *ἐθελοντί* vulgo: *ἐθελοντάς* ci Cobet, who also would read *συστρατεύονται* on the ground that such is the more proper expression for 'lecti iuvenes sua uoluntate militantes' ‖ 18 *παραστέλλειν* ci Bergk

CH. XIX § 1 l. 9 *Θρᾳκῶν τῶν* ci Hn: *τῶν Θρᾳκῶν* v

περικεχυμένων τῇ Χερρονήσῳ, καὶ πόλεμον 2
ἐνδελεχῆ καὶ βαρὺν ἐξέκλεισεν, ᾧ συνείχετο
πάντα τὸν χρόνον ἡ χώρα, βαρβαρικαῖς ἀνα-
μεμιγμένη γειτνιάσεσι καὶ γέμουσα λῃστηρίων
ὁμόρων καὶ συνοίκων· ἐθαυμάσθη δὲ καὶ διεβοήθη
πρὸς τοὺς ἐκτὸς ἀνθρώπους περιπλεύσας Πελο-
πόννησον, ἐκ Πηγῶν τῆς Μεγαρικῆς ἀναχθεὶς
ἑκατὸν τριήρεσιν. οὐ γὰρ μόνον ἐπόρθησε τῆς 3
παραλίας πολλήν, ὡς Τολμίδης πρότερον, ἀλλὰ
καὶ πόρρω θαλάττης προελθὼν τοῖς ἀπὸ τῶν
νεῶν ὁπλίταις τοὺς μὲν ἄλλους εἰς τὰ τείχη
συνέστειλε δείσαντας αὐτοῦ τὴν ἔφοδον, ἐν δὲ
Νεμέᾳ Σικυωνίους ὑποστάντας καὶ συνάψαντας
μάχην κατὰ κράτος τρεψάμενος ἔστησε τρόπαιον.
ἐκ δ' Ἀχαΐας φίλης οὔσης στρατιώτας ἀναλαβὼν 4
εἰς τὰς τριήρεις ἐπὶ τὴν ἀντιπέρας ἤπειρον
ἐκομίσθη τῷ στόλῳ, καὶ παραπλεύσας τὸν
Ἀχελῷον Ἀκαρνανίαν κατέδραμε καὶ κατέ-
κλεισεν Οἰνιάδας εἰς τὸ τεῖχος καὶ τεμὼν τὴν
γῆν καὶ κακώσας ἀπῆρεν ἐπ' οἴκου, φοβερὸς μὲν
φανεὶς τοῖς πολεμίοις, ἀσφαλὴς δὲ καὶ δραστήριος
τοῖς πολίταις. οὐδὲν γὰρ οὐδ' ἀπὸ τύχης πρόσ-
κρουσμα συνέβη περὶ τοὺς στρατευομένους.

XX Εἰς δὲ τὸν Πόντον εἰσπλεύσας στόλῳ μεγάλῳ καὶ κεκοσμημένῳ λαμπρῶς ταῖς μὲν Ἑλληνίσι πόλεσιν ὧν ἐδέοντο διεπράξατο καὶ προσηνέχθη φιλαν-

His expedition to the Pontus, where he appeared

§ 2 l. 15 ἀνθρώπους <μάλιστα> ci Bergk ‖ εἰς Πελοπόννησον ci AJacob

§ 3 l. 18 πολλήν ci Emperius (Si Fu Bl): πόλιν v

§ 4 l. 28 Οἰνιάδας ci Si (Do Bk Fu Bl): Οἰνεάδας Ko v

with an imposing force and settled all the matters about which the Greek cities had petitioned him, and left a force under Lamachus before Sinope.

θρώπως, τοῖς δὲ περιοικοῦσι βαρβάροις ἔθνεσι καὶ βασιλεῦσιν αὐτῶν καὶ δυνάσταις ἐπεδείξατο μὲν τῆς δυνάμεως τὸ μέγεθος καὶ τὴν ἄδειαν καὶ τὸ θάρσος, ᾗ βούλοιντο πλεόντων καὶ πᾶσαν ὑφ' αὑτοῖς πεποιημένων τὴν θάλασσαν, Σινωπεῦσι δὲ τρισκαίδεκα ναῦς ἀπέλιπε μετὰ Λαμάχου καὶ στρατιώτας ἐπὶ

2 Τιμησίλεων τύραννον. ἐκπεσόντος δὲ τούτου καὶ τῶν ἑταίρων ἐψηφίσατο πλεῖν εἰς Σινώπην Ἀθηναίων ἐθελοντὰς ἑξακοσίους καὶ συγκατοικεῖν Σινωπεῦσι, νειμαμένους οἰκίας καὶ χώραν ἣν πρότερον οἱ τύραννοι κατεῖχον.

But he was opposed to other wild and illusory schemes of conquest, which were in vogue at the time.

τἆλλα δ' οὐ συνεχώρει ταῖς ὁρμαῖς τῶν πολιτῶν, οὐδὲ συνεξέπιπτεν ὑπὸ ῥώμης καὶ

164 τύχης τοσαύτης ἐπαιρομένων Αἰγύπτου τε πάλιν ἀντιλαμβάνεσθαι καὶ κινεῖν τῆς βασιλέως ἀρχῆς τὰ πρὸς θαλάσσῃ.

3 πολλοὺς δὲ καὶ Σικελίας ὁ δύσερως ἐκεῖνος ἤδη καὶ δύσποτμος ἔρως εἶχεν, ὃν ὕστερον ἐξέκαυσαν οἱ περὶ τὸν Ἀλκιβιάδην ῥήτορες. ἦν δὲ καὶ Τυρρηνία καὶ Καρχηδὼν ἐνίοις ὄνειρος, οὐκ ἀπ' ἐλπίδος διὰ τὸ μέγεθος τῆς ὑποκειμένης ἡγεμονίας καὶ τὴν εὔροιαν τῶν πραγμάτων·

1 XXI ἀλλ' ὁ Περικλῆς κατεῖχε τὴν ἐκδρομὴν

Pericles had enough to do to keep the Lacedaemonians in check, as the events

ταύτην καὶ περιέκοπτε τὴν πολυπραγμοσύνην καὶ τὰ πλεῖστα τῆς δυνάμεως ἔτρεπεν εἰς φυλακὴν καὶ βεβαιότητα τῶν ὑπαρχόντων, μέγα ἔργον ἡγούμενος ἀνείργειν Λακεδαιμονίους καὶ ὅλως

ὑπεναντιούμενος ἐκείνοις, ὡς ἄλλοις τε πολλοῖς ἔδειξε καὶ μάλιστα τοῖς περὶ τὸν ἱερὸν πραχθεῖσι πόλεμον. ἐπεὶ γὰρ οἱ 2
Λακεδαιμόνιοι στρατεύσαντες εἰς Δελφοὺς Φωκέων ἐχόντων τὸ ἱερὸν Δελφοῖς ἀπέδωκαν, εὐθὺς ἐκείνων ἀπαλλαγέντων ὁ Περικλῆς ἐπιστρατεύσας πάλιν εἰσήγαγε τοὺς Φωκέας. καὶ τῶν Λακεδαιμονίων ἣν ἔδωκαν αὐτοῖς Δελφοὶ προμαντείαν εἰς τὸ μέτωπον ἐγκολαψάντων τοῦ χαλκοῦ λύκου, λαβὼν καὶ αὐτὸς προμαντείαν τοῖς Ἀθηναίοις εἰς τὸν αὐτὸν λύκον κατὰ τὴν δεξιὰν πλευρὰν ἐνεχάραξεν.

of the Sacred War proved.

XXII Ὅτι δ' ὀρθῶς ἐν τῇ Ἑλλάδι τὴν δύναμιν τῶν Ἀθηναίων συνεῖχεν, ἐμαρτύρησεν αὐτῷ τὰ γενόμενα. πρῶτον μὲν γὰρ Εὐβοεῖς ἀπέστησαν, ἐφ' οὓς διέβη μετὰ δυνάμεως. εἶτ' εὐθὺς ἀπηγγέλλοντο Μεγαρεῖς ἐκπεπολεμωμένοι καὶ στρατιὰ Πελοποννησίων ἐπὶ τοῖς ὅροις τῆς Ἀττικῆς οὖσα, Πλειστώνακτος ἡγουμένου, βασιλέως Λακεδαιμονίων. πάλιν 2
οὖν ὁ Περικλῆς κατὰ τάχος ἐκ τῆς Εὐβοίας ἀνεκομίζετο πρὸς τὸν ἐν τῇ Ἀττικῇ πόλεμον· καὶ συνάψαι μὲν εἰς χεῖρας οὐκ ἐθάρσησε πολλοῖς καὶ ἀγαθοῖς ὁπλίταις προκαλουμένοις· ὁρῶν δὲ τὸν Πλειστώνακτα νέον ὄντα κομιδῇ,

The revolt of Euboea, followed as it was by the alienation of Megara, and the invasion of Attica by Pleistoanax with a Spartan force, was sufficient evidence of the soundness of Pericles' judgment in confining the warlike operations of the Athenians to Hellas proper.

CH. XXII § 1 l. 6 *ἐκπεπολεμωμένοι* **A** ci Xylander (Ko Si Do Bk Fu Bl): *ἐκπεπολεμημένοι* v ‖ 7 *στρατιὰ Πελοποννησίων* ci Bl: *στρατιὰ πολεμίων* Ko Si Do Bk Fu v: in l. 21 **C** has *πολεμίους* for *Πελοποννησίους*

χρώμενον δὲ μάλιστα Κλεανδρίδῃ τῶν συμβούλων, ὃν οἱ ἔφοροι φύλακα καὶ πάρεδρον αὐτῷ διὰ τὴν ἡλικίαν συνέπεμψαν, ἐπειρᾶτο τούτου κρύφα· καὶ ταχὺ διαφθείρας χρήμασιν αὐτὸν ἔπεισεν ἐκ τῆς Ἀττικῆς ἀπαγαγεῖν τοὺς

The return home of the Peloponnesian army without any apparent reason gave rise to the suspicion that the King and his chief adviser Cleandridas had been bribed by Pericles to leave Attica. Both were accordingly punished.

3 Πελοποννησίους. ὡς δ' ἀπεχώρησεν ἡ στρατιὰ καὶ διελύθη κατὰ πόλεις, βαρέως φέροντες οἱ Λακεδαιμόνιοι τὸν μὲν βασιλέα χρήμασιν ἐζημίωσαν, ὧν τὸ πλῆθος οὐκ ἔχων ἐκτῖσαι μετέστησεν ἑαυτὸν ἐκ Λακεδαίμονος, τοῦ δὲ Κλεανδρίδου φεύγοντος θάνατον κατέγνωσαν. οὗτος δ' ἦν πατὴρ Γυλίππου τοῦ περὶ Σικελίαν Ἀθηναίους καταπολεμήσαντος. ἔοικε δ' ὥσπερ συγγενικὸν αὐτῷ προστρίψασθαι νόσημα τὴν φιλαργυρίαν ἡ φύσις, ὑφ' ἧς καὶ αὐτὸς αἰσχρῶς ἐπὶ καλοῖς ἔργοις ἁλοὺς ἐξέπεσε τῆς Σπάρτης.

Ταῦτα μὲν οὖν ἐν τοῖς περὶ Λυσάνδρου

1 δεδηλώκαμεν. XXIII τοῦ δὲ Περικλέους ἐν τῷ τῆς στρατηγίας ἀπολογισμῷ δέκα ταλάντων ἀνάλωμα γράψαντος ἀνηλωμένων εἰς τὸ δέον, ὁ δῆμος ἀπεδέξατο μὴ πολυπραγμονήσας μηδ' ἐλέγξας τὸ ἀπόρρητον. ἔνιοι δ' ἱστορήκασιν, ὧν ἐστι καὶ Θεόφραστος ὁ φιλόσοφος, ὅτι καθ' ἕκαστον ἐνιαυτὸν εἰς τὴν Σπάρτην ἐφοίτα δέκα τάλαντα παρὰ τοῦ Περικλέους, οἷς τοὺς

Pericles' employment of money on secret service; he reconquers Euboea.

§ 2 l. 18 συνεξέπεμψαν ci Fuhr

§ 3 l. 32 καὶ οὗτος vel αὐτοῖς ci Bergk || καλοῖς ci Si[1] (Bk Fu Bl): κακοῖς Ko Do Bergk vulgo

ἐν τέλει πάντας θεραπεύων παρῃτεῖτο τὸν
πόλεμον, οὐ τὴν εἰρήνην ὠνούμενος ἀλλὰ τὸν
χρόνον, ἐν ᾧ παρασκευασάμενος καθ᾽ ἡσυχίαν
ἔμελλε πολεμήσειν βέλτιον. αὖθις οὖν 2
ἐπὶ τοὺς ἀφεστῶτας τραπόμενος καὶ
διαβὰς εἰς Εὔβοιαν πεντήκοντα ναυσὶ
καὶ πεντακισχιλίοις ὁπλίταις κατε-
στρέψατο τὰς πόλεις. καὶ Χαλκιδέων
μὲν τοὺς ἱπποβότας λεγομένους πλούτῳ καὶ
δόξῃ διαφέροντας ἐξέβαλεν, Ἑστιεῖς δὲ πάντας
ἀναστήσας ἐκ τῆς χώρας Ἀθηναίους κατῴκισε,
μόνοις τούτοις ἀπαραιτήτως χρησάμενος, ὅτι 165
ναῦν Ἀττικὴν αἰχμάλωτον λαβόντες ἀπέκτειναν
τοὺς ἄνδρας. XXIV Ἐκ τούτου γενομένων σπον- 1
δῶν Ἀθηναίοις καὶ Λακεδαιμονίοις εἰς
ἔτη τριάκοντα ψηφίζεται τὸν εἰς Σάμον
πλοῦν, αἰτίαν ποιησάμενος κατ᾽ αὐτῶν,
ὅτι τὸν πρὸς Μιλησίους κελευόμενοι
διαλύσασθαι πόλεμον οὐχ ὑπήκουον.

The land-owners expelled from Chalcis. Severe treatment of Histiaea.

The Thirty Years' truce concluded between Athens and Sparta. War with Samos, c. 25–c. 28.

Ἐπεὶ δ᾽ Ἀσπασίᾳ χαριζόμενος δοκεῖ
πρᾶξαι τὰ πρὸς Σαμίους, ἐνταῦθα ἂν
εἴη καιρὸς διαπορῆσαι μάλιστα περὶ
τῆς ἀνθρώπου, τίνα τέχνην ἢ δύναμιν
τοσαύτην ἔχουσα τῶν τε πολιτικῶν

Its origin ascribed by some authorities to Aspasia of Miletus. Digression on the singular talents of

CH. XXIII § 2 l. 13 *αὖθις* ci HSauppe (Fu Bl): *εὐθύς* Ko Si Do Bk v ‖ 17 *καὶ Χαλκιδέων μέν* ci Bryan (Ko Si Do Bk Bl): *καὶ Χαλκιδέων δέ* vulgo: *καὶ . . . Χαλκιδέων δέ* ci Fuhr, who proposes to fill up the supposed gap by supplying the words *καὶ τοὺς μὲν ἄλλους ὁμολογίᾳ κατεστήσατο* from Thuc. I 114 *καὶ τὴν μὲν ἄλλην ὁμολογίᾳ κατεστήσαντο.* But the opposition clearly lies between *τοὺς ἱπποβότας* and *πάντας* ‖ 20 *Ἀθηναίους κατῴκισε, μόνοις τούτοις* ci Reiske (Ko Si³ Bk Fu Bl): *Ἀθηναίους μόνους κατῴκισε τούτοις* Do vulgo

Aspasia, and the extraordinary influence she acquired over Pericles.

τοὺς πρωτεύοντας ἐχειρώσατο καὶ τοῖς φιλοσόφοις οὐ φαῦλον οὐδ᾽ ὀλίγον ὑπὲρ
2 αὐτῆς παρέσχε λόγον. ὅτι μὲν γὰρ ἦν Μιλησία γένος, Ἀξιόχου θυγάτηρ, ὁμολογεῖται· φασὶ δ᾽ αὐτὴν Θαργηλίαν τινὰ τῶν παλαιῶν Ἰάδων ζηλώσασαν ἐπιθέσθαι τοῖς δυνατωτάτοις ἀνδράσι. καὶ γὰρ ἡ Θαργηλία τό τ᾽ εἶδος εὐπρεπὴς γενομένη καὶ χάριν ἔχουσα μετὰ δεινότητος πλείστοις μὲν Ἑλλήνων συνῴκησεν ἀνδράσι, πάντας δὲ προσεποίησε βασιλεῖ τοὺς πλησιάσαντας αὐτῇ, καὶ ταῖς πόλεσι μηδισμοῦ δι᾽ ἐκείνων ὑπέσπειρεν ἀρχὰς δυνατω-
3 τάτων ὄντων καὶ μεγίστων. τὴν δ᾽ Ἀσπασίαν οἱ μὲν ὡς σοφήν τινα καὶ πολιτικὴν ὑπὸ τοῦ Περικλέους σπουδασθῆναι λέγουσι· καὶ γὰρ Σωκράτης ἔστιν ὅτε μετὰ τῶν γνωρίμων ἐφοίτα, καὶ τὰς γυναῖκας ἀκροασομένας οἱ συνήθεις ἦγον ὡς αὐτήν, καίπερ οὐ κοσμίου προεστῶσαν ἐργασίας οὐδὲ σεμνῆς, ἀλλὰ παιδίσκας ἑταιρούσας
4 τρέφουσαν· Αἰσχίνης δέ φησι καὶ Λυσικλέα τὸν προβατοκάπηλον ἐξ ἀγεννοῦς καὶ ταπεινοῦ τὴν φύσιν Ἀθηναίων γενέσθαι πρῶτον, Ἀσπασίᾳ συνόντα μετὰ τὴν Περικλέους τελευτήν. ἐν δὲ τῷ Μενεξένῳ τῷ Πλάτωνος, εἰ καὶ μετὰ παιδιᾶς τὰ πρῶτα γέγραπται, τοσοῦτόν γ᾽ ἱστορίας ἔνεστιν, ὅτι δόξαν εἶχε τὸ γύναιον ἐπὶ ῥητορικῇ
5 πολλοῖς Ἀθηναίων ὁμιλεῖν. φαίνεται μέντοι μᾶλλον ἐρωτική τις ἡ τοῦ Περικλέους ἀγάπησις

CH. XXIV § 3 l. 28 ἦγον Bl v: συνῆγον S Fu || 29 ὡς S Vulcob. ci Reiske Ko (Fu Bl): εἰς St Si v
§ 4 l. 32 ἀγενοῦς S

γενομένη πρὸς Ἀσπασίαν. ἦν μὲν γὰρ αὐτῷ γυνὴ προσήκουσα μὲν κατὰ γένος, συνῳκηκυῖα δ' Ἱππονίκῳ πρότερον, ἐξ οὗ Καλλίαν ἔτεκε τὸν πλούσιον· ἔτεκε δὲ καὶ παρὰ τῷ Περικλεῖ Ξάνθιππον καὶ Πάραλον. εἶτα τῆς συμβιώσεως οὐκ οὔσης αὐτοῖς ἀρεστῆς, ἐκείνην μὲν ἑτέρῳ βουλομένην συνεξέδωκεν, αὐτὸς δὲ τὴν Ἀσπασίαν λαβὼν ἔστερξε διαφερόντως. καὶ γὰρ ἐξιών, 6
ὥς φασι, καὶ εἰσιὼν ἀπ' ἀγορᾶς ἠσπάζετο καθ' ἡμέραν αὐτὴν μετὰ τοῦ καταφιλεῖν. ἐν δὲ ταῖς κωμῳδίαις Ὀμφάλη τε νέα καὶ Δηάνειρα καὶ πάλιν Ἥρα προσαγορεύεται. Κρατῖνος δ' ἄντικρυς παλλακὴν αὐτὴν εἴρηκεν ἐν τούτοις·

Pericles divorces his first wife by whom he had two sons—XANTHIPPUS and PARALUS.

Spiteful attacks on Aspasia, when she became the wife of Pericles, by the comic poets of the day.

Ἥραν τέ οἱ Ἀσπασίαν τίκτει
Καταπυγοσύνη παλλακὴν κυνώπιδα.

Δοκεῖ δὲ καὶ τὸν νόθον ἐκ ταύτης τεκνῶσαι, περὶ οὗ πεποίηκεν Εὔπολις ἐν Δήμοις αὐτὸν μὲν οὕτως ἐρωτῶντα

ὁ νόθος δέ μοι ζῇ;

τὸν δὲ Μυρωνίδην ἀποκρινόμενον

καὶ πάλαι γ' ἂν ἦν ἀνήρ,
εἰ μὴ τὸ τῆς πόρνης ὑπωρρώδει κακόν.

οὕτω δὲ τὴν Ἀσπασίαν ὀνομαστὴν καὶ κλεινὴν 7
γενέσθαι λέγουσιν, ὥστε καὶ Κῦρον τὸν πολεμήσαντα βασιλεῖ περὶ τῆς τῶν Περσῶν ἡγεμονίας

§ 6 l. 57 Καταπυγοσύνη ci Bergk (Emperius Si Do Fu Bl): καὶ καταπυγοσύνην Ko v || 59 Δήμοις ci St: Δημοσίοις libri

τὴν ἀγαπωμένην ὑπ' αὐτοῦ μάλιστα τῶν παλλακίδων Ἀσπασίαν ὀνομάσαι, καλουμένην Μιλτὼ πρότερον. ἦν δὲ Φωκαῒς τὸ γένος, Ἑρμοτίμου θυγάτηρ· ἐν δὲ τῇ μάχῃ Κύρου πεσόντος ἀπαχθεῖσα πρὸς βασιλέα πλεῖστον ἴσχυσε.

Ταῦτα μὲν ἐπελθόντα τῇ μνήμῃ κατὰ τὴν
γραφὴν ἀπώσασθαι καὶ παρελθεῖν ἴσως ἀπάν-
1 θρωπον ἦν. XXV τὸν δὲ πρὸς Σαμίους πόλεμον

Alleged cause of the war between Athens and Samos.

αἰτιῶνται μάλιστα τὸν Περικλέα ψη-
φίσασθαι διὰ Μιλησίους Ἀσπασίας
166 δεηθείσης. αἱ γὰρ πόλεις ἐπολέμουν
τὸν περὶ Πριήνης πόλεμον, καὶ κρα-
τοῦντες οἱ Σάμιοι παύσασθαι τῶν Ἀθηναίων

First expedition under Pericles against Samos.

κελευόντων καὶ δίκας λαβεῖν καὶ δοῦναι
παρ' αὐτοῖς οὐκ ἐπείθοντο. πλεύσας
οὖν ὁ Περικλῆς τὴν μὲν οὖσαν ὀλιγαρ-
χίαν ἐν Σάμῳ κατέλυσεν, τῶν δὲ
πρώτων λαβὼν ὁμήρους πεντήκοντα καὶ παῖδας
2 ἴσους εἰς Λῆμνον ἀπέστειλε. καίτοι φασὶν
ἕκαστον μὲν αὐτῷ τῶν ὁμήρων διδόναι τάλαντον
ὑπὲρ ἑαυτοῦ, πολλὰ δ' ἄλλα τοὺς μὴ θέλοντας
ἐν τῇ πόλει γενέσθαι δημοκρατίαν. ἔτι δὲ
Πισσούθνης ὁ Πέρσης ἔχων τινὰ πρὸς Σαμίους
εὔνοιαν ἀπέστειλεν αὐτῷ μυρίους χρυσοῦς
παραιτούμενος τὴν πόλιν. οὐ μὴν ἔλαβε
τούτων οὐδὲν ὁ Περικλῆς, ἀλλὰ χρησάμενος
ὥσπερ ἐγνώκει τοῖς Σαμίοις καὶ καταστήσας
3 δημοκρατίαν ἀπέπλευσεν εἰς τὰς Ἀθήνας. οἱ
δ' εὐθὺς ἀπέστησαν, ἐκκλέψαντος αὐτοῖς τοὺς
ὁμήρους Πισσούθνου καὶ τἆλλα παρασκευά-

σαντος πρὸς τὸν πόλεμον. αὖθις οὖν ὁ Περικλῆς ἐξέπλευσεν ἐπ' αὐτούς, οὐχ ἡσυχάζοντας οὐδὲ κατεπτηχότας, ἀλλὰ καὶ πάνυ προθύμως ἐγνωκότας ἀντιλαμβάνεσθαι τῆς θαλάττης. γενομένης δὲ καρτερᾶς ναυμαχίας περὶ νῆσον, ἣν Τραγίας καλοῦσι, λαμπρῶς ὁ Περικλῆς ἐνίκα τέσσαρσι καὶ τεσσαράκοντα ναυσὶν ἑβδομήκοντα καταναυμαχήσας, ὧν <αἱ> εἴκοσι στρατιῶτιδες ἦσαν.

Second expedition under Pericles. Decisive victory of the Athenians over the Samian fleet off the island Tragiae.

XXVI Ἅμα δὲ τῇ νίκῃ καὶ τῇ διώξει τοῦ λιμένος 1 κρατήσας ἐπολιόρκει τοὺς Σαμίους ἁμῶς γέ πως ἔτι τολμῶντας ἐπεξιέναι καὶ διαμάχεσθαι πρὸ τοῦ τείχους. ἐπεὶ δὲ μείζων ἕτερος στόλος ἦλθεν ἐκ τῶν Ἀθηνῶν καὶ παντελῶς κατεκλείσθησαν οἱ Σάμιοι, λαβὼν ὁ Περικλῆς ἑξήκοντα τριήρεις ἔπλευσεν εἰς τὸν ἔξω πόντον, ὡς μὲν οἱ πλεῖστοι λέγουσι, Φοινισσῶν νεῶν ἐπικούρων τοῖς Σαμίοις προσφερομένων ἀπαντῆσαι καὶ διαγωνίσασθαι πορρωτάτω βουλόμενος, ὡς δὲ Στησίμβροτος, ἐπὶ Κύπρον στελλόμενος· ὅπερ 2 οὐ δοκεῖ πιθανὸν εἶναι. ὁποτέρῳ δ' οὖν ἐχρήσατο τῶν λογισμῶν, ἁμαρτεῖν ἔδοξε. πλεύσαντος γὰρ αὐτοῦ Μέλισσος ὁ Ἰθαγένους, ἀνὴρ φιλόσοφος στρατηγῶν τότε τῆς Σάμου, καταφρονήσας τῆς ὀλιγότητος τῶν νεῶν ἢ τῆς ἀπειρίας τῶν στρατηγῶν ἔπεισε τοὺς πολίτας ἐπιθέσθαι

Pericles besieges Samos. Third expedition from Athens. During the blockade Pericles sets out to intercept the Phoenician fleet, which was expected to be on its way to help the Samians.

CH. XXVI § 2 l. 15 ἀποπλεύσαντος ci Cobet (Bergk)

In his absence the Samians under the command of the philosopher Melissus made a successful attack on the Athenian lines and held the sea against them.

τοῖς Ἀθηναίοις. καὶ γενομένης μάχης νικήσαντες οἱ Σάμιοι καὶ πολλοὺς μὲν αὐτῶν ἄνδρας ἑλόντες, πολλὰς δὲ ναῦς διαφθείραντες, ἐχρῶντο τῇ θαλάσσῃ καὶ παρετίθεντο τῶν ἀναγκαίων πρὸς τὸν πόλεμον ὅσα μὴ πρότερον εἶχον.
3 ὑπὸ δὲ τοῦ Μελίσσου καὶ Περικλέα φησὶν αὐτὸν Ἀριστοτέλης ἡττηθῆναι ναυμαχοῦντα πρότερον. οἱ δὲ Σάμιοι τοὺς αἰχμαλώτους τῶν Ἀθηναίων ἀνθυβρίζοντες ἔστιζον εἰς τὸ μέτωπον γλαῦκας· καὶ γὰρ ἐκείνους οἱ Ἀθηναῖοι σάμαιναν· ἡ δὲ σάμαινα ναῦς ἐστιν ὑόπρῳρος μὲν τὸ σίμωμα, κοιλοτέρα δὲ καὶ γαστροειδής,

They brand each other's prisoners.

4 ὥστε καὶ ποντοπορεῖν καὶ ταχυναυτεῖν. οὕτω δ' ὠνομάσθη διὰ τὸ πρῶτον ἐν Σάμῳ φανῆναι, Πολυκράτους τοῦ τυράννου κατασκευάσαντος. πρὸς ταῦτα τὰ στίγματα λέγουσι καὶ τὸ Ἀριστοφάνειον ᾐνίχθαι—

Σαμίων ὁ δῆμός ἐστιν ὡς πολυγράμματος.

Speedy return of Pericles, who makes

XXVII Πυθόμενος δ' οὖν ὁ Περικλῆς τὴν ἐπὶ στρατοπέδου συμφορὰν ἐβοήθει κατὰ τάχος. καὶ τοῦ Μελίσσου πρὸς αὐτὸν ἀντιταξαμένου κρατήσας καὶ τρεψά-

§ 3 l. 32 *ὑόπρῳρος* ci Koraës (Si Do Bk Fu Bl): *ὑπόπρῳρος* vulgo ‖ 34 *ποντοπορεῖν* Bl vulgo: *φορτοφορεῖν* ci Koraës (Si Do Bk Fu) ‖ 36 Ko Si Do Bk omit *τοῦ*: cp. c. 20, 1 ‖ 39 Cobet divides the line between two interlocutors:—A. *Σαμίων ὁ δῆμός ἐστιν*. B. *ὡς πολυγράμματος*: Fritzsche and Kock punctuate *ἐστίν· ὡς πολυγράμματος* cl Ar. *Av.* 284

μενος τοὺς πολεμίους εὐθὺς περιετείχιζε,
δαπάνῃ καὶ χρόνῳ μᾶλλον ἢ τραύμασι
καὶ κινδύνοις τῶν πολιτῶν περιγενέσθαι καὶ
συνελεῖν τὴν πόλιν βουλόμενος. ἐπεὶ 2
δὲ δυσχεραίνοντας τῇ τριβῇ τοὺς
Ἀθηναίους καὶ μάχεσθαι προθυμου-
μένους ἔργον ἦν κατασχεῖν, ὀκτὼ μέρη
διελὼν τὸ πᾶν πλῆθος ἀπεκλήρου, καὶ
τῷ λαβόντι τὸν λευκὸν κύαμον εὐωχεῖ-
σθαι καὶ σχολάζειν παρεῖχε τῶν ἄλλων τρυχο-
μένων. διὸ καί φασι τοὺς ἐν εὐπαθείαις τισὶ
γινομένους λευκὴν ἡμέραν ἐκείνην ἀπὸ τοῦ λευ-
κοῦ κυάμου προσαγορεύειν. Ἔφορος δὲ καὶ 3
μηχαναῖς χρήσασθαι τὸν Περικλέα, τὴν 167
καινότητα θαυμασταῖς, Ἀρτέμωνος τοῦ
μηχανικοῦ παρόντος, ὃν χωλὸν ὄντα καὶ
φορείῳ πρὸς τὰ κατεπείγοντα τῶν
ἔργων προσκομιζόμενον ὀνομασθῆναι
Περιφόρητον. τοῦτο μὲν οὖν Ἡρακλεί-
δης ὁ Ποντικὸς ἐλέγχει τοῖς Ἀνακρέοντος
ποιήμασιν, ἐν οἷς ὁ Περιφόρητος Ἀρτέμων ὀνομά-
ζεται πολλαῖς ἔμπροσθεν ἡλικίαις τοῦ περὶ
Σάμον πολέμου καὶ τῶν πραγμάτων ἐκείνων.
τὸν δ' Ἀρτέμωνά φησι τρυφερόν τινα τῷ βίῳ 4
καὶ πρὸς τοὺς φόβους μαλακὸν ὄντα καὶ κατα-
πλῆγα τὰ πολλὰ μὲν οἴκοι καθέζεσθαι, χαλκῆν

preparations for a blockade.

Ingenious device for relieving the monotony of the life of his soldiers during the blockade.

Use of battering engines a novelty at this siege. They were worked by Artemon the engineer.

CH. XXVII § 2 l. 13 Bergk ci λαχόντι || 14 τρυχομένων ci HSauppe (Fu Bl) cl Thuc. I 126, 8 τρυχόμενοι τῇ προσεδρείᾳ: μαχομένων v || 16 γινομένους ci HSauppe: γενομένους v

§ 3 l. 19 θαυμασταῖς ci Madvig (Bl[2]): θαυμάσαντα Fu v || 20 παρόντος: πορόντος ci Rk: πορίζοντος Ko

ἀσπίδα τῆς κεφαλῆς αὐτοῦ δυεῖν οἰκετῶν ὑπερεχόντων, ὥστε μηδὲν ἐμπεσεῖν τῶν ἄνωθεν· εἰ δὲ βιασθείη προελθεῖν, ἐν κλινιδίῳ κρεμαστῷ παρὰ τὴν γῆν αὐτὴν παραφερόμενον κομίζεσθαι, καὶ διὰ τοῦτο κληθῆναι Περιφόρητον.

Capitulation of Samos.

XXVIII Ἐνάτῳ δὲ μηνὶ τῶν Σαμίων παραστάντων ὁ Περικλῆς τὰ τείχη καθεῖλε καὶ τὰς ναῦς παρέλαβε καὶ χρήμασι πολλοῖς ἐζημίωσεν· ὧν τὰ μὲν εὐθὺς εἰσήνεγκαν οἱ Σάμιοι, τὰ δ' ἐν χρόνῳ ῥητῷ ταξάμενοι κατοίσειν ὁμήρους ἔδωκαν.

The account given by Duris of the cruel treatment of the Samians is unworthy of belief, like much of his history. In this case he had a personal motive for exaggeration.

Δοῦρις δ' ὁ Σάμιος τούτοις ἐπιτραγῳδεῖ πολλὴν ὠμότητα τῶν Ἀθηναίων καὶ τοῦ Περικλέους κατηγορῶν, ἣν οὔτε Θουκυδίδης ἱστόρηκεν οὔτ' Ἔφορος οὔτ' Ἀριστο-
2 τέλης, ἀλλ' οὐδ' ἀληθεύειν ἔοικεν, ὡς ἄρα τοὺς τριηράρχους καὶ τοὺς ἐπιβάτας τῶν Σαμίων εἰς τὴν Μιλησίων ἀγορὰν καταγαγὼν καὶ σανίσι προσδήσας ἐφ' ἡμέρας δέκα κακῶς ἤδη διακειμένους προσέταξεν ἀνελεῖν, ξύλοις τὰς κεφαλὰς συγκόψαντας, εἶτα προβαλεῖν ἀκήδευτα τὰ σώματα.
3 Δοῦρις μὲν οὖν οὐδ' ὅπου μηδὲν αὐτῷ πρόσεστιν ἴδιον πάθος εἰωθὼς κρατεῖν τὴν διήγησιν ἐπὶ τῆς ἀληθείας, μᾶλλον ἔοικεν ἐνταῦθα

CH. XXVIII § 1 l. 4 *εἰσήνεγκαν* **S** **F**^{a} (Fu Bl^2): *ἤνεγκαν* Bl^1 v ‖ 5 *ἐν χρόνῳ ῥητῷ* vulgo: *χρόνῳ ῥητῷ* **S** ‖ 6 *κατοίσειν* v: Cobet ci *καταθήσειν* (Arist. *Nub.* 245) on the ground that *καταφέρειν* is not used in the sense here required

§ 2 l. 11 *ἀληθέσιν* (*sic*) **S** ‖ 14 *καταγαγών* **S** **F**^{a} (Fu Bl^2): *ἀγαγών* Bl^1 v ‖ 15 *ἡμέρας* ci Reiske (Si Bk Fu Bl); cp. c. 16, 2: *ἡμέραις* vulgo

δεινῶσαι τὰς τῆς πατρίδος συμφορὰς ἐπὶ διαβολῇ τῶν Ἀθηναίων. Ὁ δὲ Περικλῆς καταστρεψάμενος τὴν Σάμον ὡς ἐπανῆλθεν εἰς τὰς Ἀθήνας, ταφάς τε τῶν ἀποθανόντων κατὰ τὸν πόλεμον ἐνδόξους ἐποίησε καὶ τὸν λόγον εἰπών, ὥσπερ ἔθος ἐστίν, ἐπὶ τῶν σημάτων ἐθαυμαστώθη. καταβαίνοντα δ' αὐτὸν 4
ἀπὸ τοῦ βήματος αἱ μὲν ἄλλαι γυναῖκες ἐδεξιοῦντο καὶ στεφάνοις ἀνέδουν καὶ ταινίαις ὥσπερ ἀθλητὴν νικηφόρον, ἡ δ' Ἐλπινίκη προσελθοῦσα πλησίον "Ταῦτ'" ἔφη "θαυμαστά, Περίκλεις, καὶ ἄξια στεφάνων, ὃς ἡμῖν πολλοὺς καὶ ἀγαθοὺς ἀπώλεσας πολίτας οὐ Φοίνιξι πολεμῶν οὐδὲ Μήδοις, ὥσπερ οὑμὸς ἀδελφὸς Κίμων, ἀλλὰ σύμμαχον καὶ συγγενῆ πόλιν καταστρεφόμενος." ταῦτα 5
τῆς Ἐλπινίκης λεγούσης ὁ Περικλῆς μειδιάσας ἀτρέμα λέγεται τὸ τοῦ Ἀρχιλόχου πρὸς αὐτὴν εἰπεῖν

ΟΥΚ ΑΝ ΜΥΡΟΙϹΙ ΓΡΑΥϹ ΕΟΥϹ' ΗΛΕΙΦΕΟ.

Θαυμαστὸν δέ τι καὶ μέγα φρονῆσαι καταπολεμήσαντα τοὺς Σαμίους φησὶν αὐτὸν ὁ Ἴων ὡς τοῦ μὲν Ἀγαμέμνονος ἔτεσι δέκα βάρβαρον πόλιν, αὐτοῦ δὲ μησὶν ἐννέα

Public funeral at the close of the campaign. The funeral oration pronounced by Pericles who is the object of a general ovation.

Scene with Elpinice.

Ion says that in the pride of his heart at his success

§ 3 l. 28 *ἐθαυμαστώθη* Bl AJacob v : *ἐθαυμάσθη* S ci Cobet (Fu)
§ 4 l. 32 *ταῦτ', ἔφη, <σοῦ τὰ> θαυμαστά* ci Reiske || 33 *ἄξια* : *ἄξιος* ci Fuhr || 41 *σὺ κἂν μύροισι* ci Reiske, which he thus explains : *tam es expudoratae et perfrictae frontis, ut, quamvis sis anus, tamen nil te pudeat unguentis uti.* In ista oris tui foeditate et in isto aetatis marcore, tamen affectas mores prostibulorum : Bergk also ci *σὺ κἂν* in *Poet. lyr.* ed. 4

Pericles compared himself with Agamemnon. His pride was justified, for he delivered Athens from a real danger.

τοὺς πρώτους καὶ δυνατωτάτους Ἰώνων ἑλόντος. 6 καὶ οὐκ ἦν ἄδικος ἡ ἀξίωσις, ἀλλ' ὄντως πολλὴν ἀδηλότητα καὶ μέγαν ἔσχε κίνδυνον ὁ πόλεμος, εἴπερ, ὥς Θουκυδίδης φησί, παρ' ἐλάχιστον ἦλθε Σαμίων ἡ πόλις ἀφελέσθαι τῆς θαλάττης τὸ κράτος Ἀθηναίους.

Origin of the Peloponnesian War. Feud between Corinth and Corcyra. The Athenians send succours to Corcyra.

2 The scantiness of their force attributed to the jealousy of Pericles towards its commander, who was a son of Cimon.

XXIX Μετὰ ταῦτα κυμαίνοντος ἤδη τοῦ Πελοποννησιακοῦ πολέμου Κερκυραίοις πολεμουμένοις ὑπὸ Κορινθίων ἔπεισε τὸν δῆμον ἀποστεῖλαι βοήθειαν καὶ προσλαβεῖν ἐρρωμένην ναυτικῇ δυνάμει νῆσον, ὡς ὅσον οὐδέπω Πελοποννησίων ἐκπεπολεμωμένων πρὸς αὐτούς. 2 ψηφισαμένου δὲ τοῦ δήμου τὴν βοήθειαν ἀπέστειλε δέκα ναῦς μόνας ἔχοντα Λακεδαιμόνιον, τὸν Κίμωνος υἱόν, οἷον ἐφυβρίζων· πολλὴ γὰρ ἦν εὔνοια καὶ φιλία τῷ Κίμωνος οἴκῳ πρὸς Λακεδαι-
168 μονίους. ὡς ἂν οὖν, εἰ μηδὲν ἔργον μέγα μηδ' ἐκπρεπὲς ἐν τῇ στρατηγίᾳ τοῦ Λακεδαιμονίου γένοιτο, προσδιαβληθείη μᾶλλον εἰς τὸν λακωνισμόν, ὀλίγας αὐτῷ ναῦς ἔδωκε καὶ μὴ βουλόμενον ἐξέπεμψε. 3 καὶ ὅλως διετέλει κολούων ὡς μηδὲ τοῖς ὀνόμασι γνησίους ἀλλ' ὀθνείους καὶ ξένους, ὅτι τῶν Κίμωνος υἱῶν τῷ μὲν ἦν Λακεδαιμόνιος ὄνομα, τῷ δὲ Θεσσαλός, τῷ δὲ Ἠλεῖος. ἐδόκουν δὲ πάντες ἐκ γυναικὸς

CH. XXIX § 3 l. 18 κολούων x (Ko Si Do Fu Bl): κωλύων St vulgo. See expl. note || γνησίων . . . ὀθνείων . . . ξένων [ὅτι] τῶν Κίμωνος υἱῶν, τῷ μὲν <γὰρ> ἦν κτλ ci Bergk

Ἀρκαδικῆς γεγονέναι. κακῶς οὖν ὁ Περικλῆς ἀκούων διὰ τὰς δέκα ταύτας τριήρεις, ὡς μικρὰν μὲν βοήθειαν τοῖς δεηθεῖσι, μεγάλην δὲ πρόφασιν τοῖς ἐγκαλοῦσι παρεσχηκώς, ἑτέρας αὖθις ἔστειλε πλείονας εἰς τὴν Κέρκυραν, αἳ μετὰ τὴν μάχην ἀφίκοντο. 4 χαλεπαίνουσι δὲ τοῖς Κορινθίοις καὶ κατηγοροῦσι τῶν Ἀθηναίων ἐν Λακεδαίμονι προσεγένοντο Μεγαρεῖς, αἰτιώμενοι πάσης μὲν ἀγορᾶς, πάντων δὲ λιμένων, ὧν Ἀθηναῖοι κρατοῦσιν, εἴργεσθαι καὶ ἀπελαύνεσθαι παρὰ τὰ κοινὰ δίκαια καὶ τοὺς γεγενημένους ὅρκους τοῖς Ἕλλησιν. Αἰγινῆται δὲ κακοῦσθαι δοκοῦντες καὶ βίαια πάσχειν ἐποτνιῶντο κρύφα πρὸς τοὺς Λακεδαιμονίους, φανερῶς ἐγκαλεῖν τοῖς Ἀθηναίοις οὐ θαρροῦντες.

Twenty more ships were afterwards sent by Pericles but arrived too late for the sea-fight (off Sybota).

Complaints of the Corinthians, Megarians and others of the breach of treaty on the part of Athens.

Ἐν δὲ τούτῳ καὶ Ποτείδαια, πόλις ὑπήκοος Ἀθηναίων ἄποικος δὲ Κορινθίων, ἀποστᾶσα καὶ πολιορκουμένη μᾶλλον ἐπετάχυνε τὸν πόλεμον. 5 οὐ μὴν ἀλλὰ πρεσβειῶν τε πεμπομένων Ἀθήναζε καὶ τοῦ βασιλέως τῶν Λακεδαιμονίων Ἀρχιδάμου τὰ πολλὰ τῶν ἐγκλημάτων εἰς διαλύσεις ἄγοντος καὶ τοὺς συμμάχους πραΰνοντος, οὐκ ἂν δοκεῖ συμπεσεῖν ὑπό γε τῶν ἄλλων αἰτιῶν ὁ πόλεμος

Revolt of Potidaea accelerates the war, which however might have been avoided even then but for the refusal of Athens to repeal the decree against Megara, on which the greatest

§ 4 l. 32 *πάντων* Bl vulgo : *ἁπάντων* **S** (Fu AJacob) ‖ 36 *βίαν* **S F**[a] ‖ 39 *Ποτείδαια* Blass[2] AJacob : *Ποτίδαια* Fu vulgo

§ 5 l. 42 *πρεσβειῶν τε* Bl v : *καὶ πρεσβειῶν* Fuhr with **S F**[a] ‖ 47 *δοκεῖ* corr x (Si Fu Bl) : *ἐδόκει* **S F**[a] v

stress was laid by the Peloponnesians, but it was as strongly opposed by Pericles.

τοῖς Ἀθηναίοις, εἰ τὸ ψήφισμα καθελεῖν τὸ Μεγαρικὸν ἐπείσθησαν καὶ διαλλαγῆναι πρὸς αὐτούς. διὸ καὶ μάλιστα πρὸς τοῦτο Περικλῆς ἐναντιωθεὶς καὶ παροξύνας τὸν δῆμον ἐμμεῖναι τῇ πρὸς τοὺς Μεγαρεῖς φιλονικίᾳ μόνος ἔσχε τοῦ πολέμου τὴν αἰτίαν.

Spartan Embassy to Athens. Pericles had a personal enmity against the Megarians, but the alleged ground of complaint was their occupation of the 'Temple land.'

XXX Λέγουσι δέ, πρεσβείας Ἀθήναζε περὶ τούτων ἐκ Λακεδαίμονος ἀφιγμένης καὶ τοῦ Περικλέους νόμον τινὰ προβαλλομένου κωλύοντα καθελεῖν τὸ πινάκιον ἐν ᾧ τὸ ψήφισμα γεγραμμένον ἐτύγχανεν, εἰπεῖν Πολυάλκη τῶν πρέσβεων τινά "Σὺ δὲ μὴ καθέλῃς, ἀλλὰ στρέψον εἴσω τὸ πινάκιον· οὐ γὰρ ἔστι νόμος ὁ τοῦτο κωλύων." κομψοῦ δὲ τοῦ λόγου φανέντος οὐδέν τι μᾶλλον ὁ

2 Περικλῆς ἐνέδωκεν. ὑπῆν μὲν οὖν τις, ὡς ἔοικεν, αὐτῷ καὶ ἰδίᾳ πρὸς τοὺς Μεγαρεῖς ἀπέχθεια· κοινὴν δὲ καὶ φανερὰν ποιησάμενος αἰτίαν κατ' αὐτῶν ἀποτέμνεσθαι τὴν ἱερὰν ὀργάδα γράφει ψήφισμα κήρυκα πεμφθῆναι πρὸς αὐτοὺς καὶ πρὸς Λακεδαιμονίους τὸν αὐτὸν κατηγοροῦντα

l. 54 τοὺς Μεγαρεῖς **B C S F**[a] (Fu Bl[2]) : Μεγαρεῖς v || φιλονικίᾳ Fu Bl[2] : φιλονεικίᾳ Bl[1] v

CH. XXX § 1 l. 1 πρεσβείας ἀφιγμένης ci Br (Ko Si Do Bk Fu Bl) : πρέσβεων ἀφιγμένων ci St : πρέσβεις ἀφιγμένους v || 7 Cobet ci ἕνα for τινά, as in Latin *unus e legatis* would be said, not *legatorum aliquis*

§ 2 l. 16 κατεροῦντα ci Cobet 'quod in ea re solemne et legitimum verbum est et saepe a scribis corrumpi solitum,' pronouncing κατηγοροῦντα wrong because the future participle is required. Koraës also notes ἄμεινον ἂν εἶπε "κατηγορήσοντα"

τῶν Μεγαρέων. τοῦτο μὲν οὖν τὸ ψήφισμα 3
Περικλέους ἐστίν, εὐγνώμονος καὶ φιλ-
ανθρώπου δικαιολογίας ἐχόμενον· ἐπεὶ
δ' ὁ πεμφθεὶς κῆρυξ Ἀνθεμόκριτος αἰτίᾳ
τῶν Μεγαρέων ἀποθανεῖν ἔδοξε, γράφει
ψήφισμα κατ' αὐτῶν Χαρῖνος ἄσπονδον
μὲν εἶναι καὶ ἀκήρυκτον ἔχθραν, ὃς
δ' ἂν ἐπιβῇ τῆς Ἀττικῆς Μεγαρέων
θανάτῳ ζημιοῦσθαι, τοὺς δὲ στρατη-
γούς, ὅταν ὀμνύωσι τὸν πάτριον ὅρκον,
ἐπομνύειν ὅτι καὶ δὶς ἀνὰ πᾶν ἔτος εἰς
τὴν Μεγαρικὴν ἐμβαλοῦσι· ταφῆναι
δ' Ἀνθεμόκριτον παρὰ τὰς Θριασίας
πύλας, αἳ νῦν Δίπυλον ὀνομάζονται.
Μεγαρεῖς δὲ τὸν Ἀνθεμοκρίτου φόνον 4
ἀπαρνούμενοι τὰς αἰτίας εἰς Ἀσπα-
σίαν καὶ Περικλέα τρέπουσι, χρώμενοι
τοῖς περιβοήτοις καὶ δημώδεσι τούτοις
ἐκ τῶν Ἀχαρνέων στιχιδίοις·

They are suspected of being the authors of the death of the Athenian herald sent to remonstrate with them, which leads to a second decree, on the motion of Charinus, of truceless enmity against them; but the Megarians deny their guilt and lay the blame of the war on Pericles and Aspasia, quoting to that effect the well-known lines of Aristophanes.

πόρνην δὲ Σιμαίθαν ἰόντες Μεγαράδε
νεανίαι κλέπτουσι μεθυσοκότταβοι·
κᾆθ' οἱ Μεγαρῆς ὀδύναις πεφυσιγγωμένοι
ἀντεξέκλεψαν Ἀσπασίας πόρνα δύο.

§ 3 l. 18 Sintenis[1] p. 208 rightly places a comma after ἐστίν, for if ἐστίν be taken with ἐχόμενον we should expect τὸ Περικλέους: Holzapfel suggests ἐχομένου, on the ground that, if ἐχόμενον be taken as attributive to ψήφισμα, the order of words should have been τοῦτο μὲν οὖν τὸ ψήφισμα εὐγνώμονος . . . δικαιολογίας ἐχόμενον Περικλέους ἐστίν || 28 εἰσβαλοῦσιν **S** **F**[a] || 29 Θριασίας ci Rk (Si Do Bk Fu Bl): Θριασίους St Ko v: θριασίου **S** **F**[a]

§ 4 l. 38 μεγαρῆς **S**: Μεγαρεῖς v || 39 πόρνας **B** **C** **F**[a] **S**, Athenae. XIII c. 25 and the Ravenna MS (Si Do Bk): πόρνα St Ko Fu Bl v

But, whatever the origin of the decree may have been, it is generally held that it was Pericles who prevented its repeal. Various motives assigned for this action of his.

169 XXXI Τὴν μὲν οὖν ἀρχὴν ὅπως ἔσχεν οὐ ῥᾴδιον γνῶναι· τοῦ δὲ μὴ λυθῆναι τὸ ψήφισμα πάντες ὡσαύτως τὴν αἰτίαν ἐπιφέρουσι τῷ Περικλεῖ. πλὴν οἱ μὲν ἐκ φρονήματος μεγάλου μετὰ γνώμης κατὰ τὸ βέλτιστον ἀπισχυρίσασθαί φασιν αὐτόν, πεῖραν ἐνδόσεως τὸ πρόσταγμα καὶ τὴν συγχώρησιν ἐξομολόγησιν ἀσθενείας ἡγούμενον· οἱ δὲ μᾶλλον αὐθαδείᾳ τινὶ καὶ φιλονικίᾳ πρὸς ἔνδειξιν ἰσχύος περιφρονῆσαι

2 Λακεδαιμονίων. ἡ δὲ χειρίστη μὲν αἰτία πασῶν, ἔχουσα δὲ πλείστους μάρτυρας, οὕτω πως λέγεται. Φειδίας ὁ πλάστης ἐργολάβος μὲν ἦν τοῦ ἀγάλματος, ὥσπερ εἴρηται· φίλος δὲ τῷ Περικλεῖ γενόμενος καὶ μέγιστον παρ᾽ αὐτῷ δυνηθεὶς τοὺς μὲν δι᾽ αὐτὸν ἔσχεν ἐχθροὺς φθονούμενος, οἱ δέ, τοῦ δήμου ποιούμενοι πεῖραν ἐν ἐκείνῳ ποῖός τις ἔσοιτο τῷ Περικλεῖ κριτής, Μένωνά τινα τῶν Φειδίου συνεργῶν πείσαντες ἱκέτην ἐν ἀγορᾷ καθίζουσιν αἰτούμενον ἄδειαν ἐπὶ μηνύσει καὶ κατηγορίᾳ

The worst of all was that in which Phidias was made to play a part.

3 τοῦ Φειδίου. προσδεξαμένου δὲ τοῦ δήμου τὸν ἄνθρωπον ἐν ἐκκλησίᾳ καὶ γενομένης διώξεως,

CH. XXXI § 1 l. 7 πρόσταγμα vulgo : πρᾶγμα **S** **F**ᵃ. There is the same confusion between these words in *Demosth.* c. 3, 2 where **N** has incorrectly πρᾶγμα for the vulgate πρόσταγμα ‖ 11 ἔνδειξιν ἰσχύος **C** (Ko Si Do Fu Bl²) : ἔνδοξον ἰσχύν vulgo Bl¹

§ 2 l. 18 πολλοὺς μέν ci Bergk ‖ αὐτόν vulgo : αὑτόν **S** ‖ 20 τις vulgo : τὲ (*sic*) **S** **F**ᵃ ‖ τῷ Περικλεῖ **S** **F**ᵃ (Si Fu Bl²) : Περικλεῖ St Ko Do Bk Bl¹ v

κλοπαὶ μὲν οὐκ ἠλέγχοντο· τὸ γὰρ χρυσίον οὕτως εὐθὺς ἐξ ἀρχῆς τῷ ἀγάλματι προσειργάσατο καὶ περιέθηκεν ὁ Φειδίας γνώμῃ τοῦ Περικλέους, ὥστε πᾶν δυνατὸν εἶναι περιελοῦσιν ἀποδεῖξαι τὸν σταθμόν, ὃ καὶ τότε τοὺς κατηγόρους ἐκέλευσε ποιεῖν ὁ Περικλῆς· ἡ δὲ δόξα 4 τῶν ἔργων ἐπίεζε φθόνῳ τὸν Φειδίαν, καὶ μάλισθ' ὅτι τὴν πρὸς Ἀμαζόνας μάχην ἐν τῇ ἀσπίδι ποιῶν αὑτοῦ τινα μορφὴν ἐνετύπωσε πρεσβύτου φαλακροῦ πέτρον ἐπηρμένου δι' ἀμφοτέρων τῶν χειρῶν, καὶ τοῦ Περικλέους εἰκόνα παγκάλην ἐνέθηκε μαχομένου πρὸς Ἀμαζόνα. τὸ δὲ σχῆμα τῆς χειρός, ἀνατεινούσης δόρυ πρὸ τῆς ὄψεως τοῦ Περικλέους, πεποιημένον εὐμηχάνως οἷον ἐπικρύπτειν βούλεται τὴν ὁμοιότητα παραφαινομένην ἑκατέρωθεν.

Imprisonment and death of Phidias.

5 Ὁ μὲν οὖν Φειδίας εἰς τὸ δεσμωτήριον ἀπαχθεὶς ἐτελεύτησε νοσήσας, ὡς δέ φασιν ἔνιοι, φαρμάκοις, ἐπὶ διαβολῇ τοῦ Περικλέους τῶν ἐχθρῶν παρασκευασάντων. τῷ δὲ μηνυτῇ Μένωνι γράψαντος Γλύκωνος ἀτέλειαν ὁ δῆμος ἔδωκε καὶ προσέταξε τοῖς στρατηγοῖς ἐπιμελεῖσθαι τῆς ἀσφαλείας τοῦ ἀνθρώπου.

XXXII Περὶ δὲ τοῦτον τὸν χρόνον Ἀσπασία

§ 3 l. 25 *ἐν ἐκκλησίᾳ καὶ γενομένης διώξεως* ci HSauppe: *καὶ γενομένης ἐν ἐκκλησίᾳ διώξεως* v ‖ 26 *ἠλέγχοντο* ci Orelli Schäfer (Si Do Bk Fu Bl): *ἐλέγοντο* St v ‖ 29 *πᾶν* Si Bk Bl AJacob v: *πάνυ* **S** F[a] (St Ko Fu)

§ 4 l. 34 *αὐτοῦ* v: *αὑτοῦ* **S** ‖ 36 *καὶ τοῦ Περικλέους δ'* ci Bl[2]

§ 5 l. 46 *Λύκωνος* or *Γλαύκωνος* ci Bergk

CH. XXXII § 1 l. 1 <*καὶ*> *Ἀσπασία* ci Reiske

δίκην ἔφευγεν ἀσεβείας, Ἑρμίππου τοῦ κωμῳδοποιοῦ διώκοντος καὶ προσκατηγοροῦντος, ὡς Περικλεῖ γυναῖκας ἐλευθέρας εἰς τὸ αὐτὸ φοιτώσας ὑποδέχοιτο.

Hermippus institutes legal proceedings against Aspasia as an atheist, and procuress.

Καὶ ψήφισμα Διοπείθης ἔγραψεν εἰσαγγέλλεσθαι τοὺς τὰ θεῖα μὴ νομίζοντας ἢ λόγους περὶ τῶν μεταρσίων διδάσκοντας, ἀπερειδόμενος εἰς Περικλέα δι' Ἀναξαγόρου τὴν ὑπόνοιαν.

2 δεχομένου δὲ τοῦ δήμου καὶ προσιεμένου τὰς διαβολὰς οὕτως ἤδη ψήφισμα κυροῦται, Δρακοντίδου γράψαντος, ὅπως οἱ λόγοι τῶν χρημάτων ὑπὸ Περικλέους εἰς τοὺς πρυτάνεις ἀποτεθεῖεν, οἱ δὲ δικασταὶ τὴν ψῆφον ἀπὸ τοῦ βωμοῦ φέροντες ἐν τῇ πόλει κρίνοιεν. Ἅγνων δὲ τοῦτο μὲν ἀφεῖλε τοῦ ψηφίσματος, κρίνεσθαι δὲ τὴν δίκην ἔγραψεν ἐν δικασταῖς χιλίοις καὶ πεντακοσίοις, εἴτε κλοπῆς καὶ δώρων εἴτ' ἀδικίου βούλοιτό τις ὀνομάζειν τὴν δίωξιν.

The temper of the people having been ascertained by a psephism of Diopeithes, indirectly aimed at Pericles through Anaxagoras, a direct attack is made on the statesman himself by a psephism of Dracontides, which was subsequently modified by an amendment of Hagnon.

3 Ἀσπασίαν μὲν οὖν ἐξῃτήσατο πολλὰ πάνυ παρὰ τὴν δίκην, ὡς Αἰσχίνης φησίν, ἀφεὶς ὑπὲρ αὐτῆς δάκρυα καὶ δεηθεὶς τῶν δικαστῶν· Ἀναξαγόραν δὲ φοβηθεὶς ἐξέκλεψε καὶ προὔπεμψεν

Acquittal of Aspasia. Anaxagoras leaves Athens. Misgivings of Pericles

§ 1 l. 2 κωμωδιοποιοῦ **S** ‖ 10 εὔνοιαν ci Bergk

§ 2 l. 15 τούς om **S F**[a] ‖ 21 ἀδικίου ci Reiske (Si Do Bk Fu Bl): ἀδικίας **S** (St Ko) v

§ 3 l. 27 ἐξέκλεψε καὶ προὔπεμψεν ci Emperius (Fu Bl): ἐξέπεμψε καὶ προὔπεμψεν St Ko Do v: ἐξέπεμψε [καὶ προὔπεμψεν] Si[3] Bk AJacob with **B C S F**[a]: φοβηθεὶς ὑπεξέπεμψεν ci Cobet

ἐκ τῆς πόλεως. Ὡς δὲ διὰ Φειδίου προσέπταισε τῷ δήμῳ, φοβηθεὶς τὸ δικαστήριον μέλλοντα τὸν πόλεμον καὶ ὑποτυφόμενον ἐξέκαυσεν, ἐλπίζων διασκεδάσειν τὰ ἐγκλήματα καὶ ταπεινώσειν τὸν φθόνον, ἐν πράγμασι μεγάλοις καὶ κινδύνοις τῆς πόλεως ἐκείνῳ μόνῳ διὰ τὸ ἀξίωμα καὶ τὴν δύναμιν ἀναθείσης ἑαυτήν.

under these attacks and against him and his present insecure position. Political and selfish motives assigned by some for his refusal to yield to the demands of the Lacedaemonians.

Αἱ μὲν οὖν αἰτίαι, δι' ἃς οὐκ εἴασεν 170
ἐνδοῦναι Λακεδαιμονίοις τὸν δῆμον, αὗται
λέγονται, τὸ δ' ἀληθὲς ἄδηλον. XXXIII οἱ δὲ 1
Λακεδαιμόνιοι γιγνώσκοντες ὡς ἐκείνου καταλυθέντος εἰς πάντα μαλακωτέροις χρήσονται τοῖς Ἀθηναίοις ἐκέλευον αὐτοὺς τὸ ἄγος ἐλαύνειν τὸ Κυλώνειον, ᾧ τὸ μητρόθεν γένος τοῦ Περικλέους ἔνοχον ἦν, ὡς Θουκυδίδης ἱστόρηκεν. ἡ δὲ πεῖρα περιέστη τοῖς πέμψασιν εἰς τοὐναντίον· ἀντὶ γὰρ ὑποψίας καὶ διαβολῆς ὁ Περικλῆς ἔτι μείζονα πίστιν ἔσχε καὶ τιμὴν παρὰ τοῖς πολίταις, ὡς μάλιστα μισούντων καὶ φοβουμένων ἐκεῖνον τῶν πολεμίων.
διὸ καὶ πρὶν ἐμβαλεῖν εἰς τὴν Ἀττικὴν 2
τὸν Ἀρχίδαμον ἔχοντα τοὺς Πελοποννησίους προεῖπε τοῖς Ἀθηναίοις,

The Lacedaemonians, anxious to put the Athenians in the wrong, called on them to banish the 'Blood-guilty' in Cylon's attempt at usurpation—by which were meant the Alcmaeonidae, the great family with which Pericles was connected. The demand had the contrary effect to what was expected by

l. 36 ἀνατιθείσης ci Ko

CH. XXXIII § 1 l. 5 τὸ Κυλώνειον added in **B S F**[a] (Fu Bl[2] AJacob): om St Ko Si Do v ‖ 7 ἱστόρηκεν **B C S F**[a] (Ko Fu Bl[2]): εἴρηκεν St Si Do Bl[1] v ‖ 8 τοῖς ἀπελάσασιν ci Bergk

the enemy; it increased the confidence of the Athenians in Pericles. His generous offer to them.

ἂν ἄρα τἆλλα δῃῶν ὁ Ἀρχίδαμος ἀπέχηται τῶν ἐκείνου διὰ τὴν ξενίαν τὴν οὖσαν αὐτοῖς ἢ διαβολῆς τοῖς ἐχθροῖς ἐνδιδοὺς ἀφορμάς, ὅτι τῇ πόλει καὶ τὴν χώραν καὶ τὰς ἐπαύλεις
3 ἐπιδίδωσιν. ἐμβάλλουσιν οὖν εἰς τὴν Ἀττικὴν στρατῷ μεγάλῳ Λακεδαιμόνιοι μετὰ τῶν συμμάχων, Ἀρχιδάμου τοῦ βασιλέως ἡγουμένου. καὶ δῃοῦντες τὴν χώραν προῆλθον εἰς Ἀχαρνὰς καὶ κατεστρατοπέδευσαν, ὡς τῶν Ἀθηναίων οὐκ ἀνεξομένων ἀλλ' ὑπ' ὀργῆς καὶ φρονήματος διαμαχουμένων πρὸς αὐ-
4 τούς. τῷ δὲ Περικλεῖ δεινὸν ἐφαίνετο πρὸς τοὺς ἑξακισμυρίους Πελοποννησίων καὶ Βοιωτῶν ὁπλίτας (τοσοῦτοι γὰρ ἦσαν οἱ τὸ πρῶτον ἐμβαλόντες) ὑπὲρ αὐτῆς τῆς πόλεως μάχην συνάψαι· τοὺς δὲ βουλομένους μάχεσθαι καὶ δυσπαθοῦντας πρὸς τὰ γιγνόμενα κατεπράϋνε λέγων, ὡς δένδρα μὲν τμηθέντα καὶ κοπέντα φύεται ταχέως, ἀνδρῶν δὲ διαφθαρέντων αὖθις τυχεῖν οὐ ῥᾴδιόν ἐστι. Τὸν δὲ δῆμον
5 εἰς ἐκκλησίαν οὐ συνῆγε, δεδιὼς βιασθῆναι παρὰ γνώμην, ἀλλ' ὥσπερ νεὼς κυβερνήτης ἀνέμου κατιόντος ἐν πελάγει θέμενος εὖ πάντα καὶ κατατείνας τὰ ὅπλα χρῆται τῇ τέχνῃ, δάκρυα

Invasion of Attica by the Spartans under Archidamus. He lingers at Acharnae hoping to provoke the Athenians to an engagement. The policy of Pericles and his unflinching steadiness amidst popular clamour, the importunity of friends and the jeers of comic poets.

§ 2 l. 18 διὰ ξενίαν S ‖ 19 ἢ om S
§ 4 l. 31 ἑξακισμυρίους v (St Ko Si Bk Fu Bl AJacob): ἑξακισχιλίους S (Cobet Bergk)

καὶ δεήσεις ἐπιβατῶν ναυτιώντων καὶ φοβουμένων ἐάσας, οὕτως ἐκεῖνος τό τε ἄστυ συγκλείσας καὶ καταλαβὼν πάντα φυλακαῖς πρὸς ἀσφάλειαν ἐχρῆτο τοῖς αὑτοῦ λογισμοῖς, βραχέα φροντίζων τῶν καταβοώντων καὶ δυσχεραινόντων. καίτοι πολλοὶ μὲν αὐτῷ τῶν φίλων δεόμενοι προσ- 6
έκειντο, πολλοὶ δὲ τῶν ἐχθρῶν ἀπειλοῦντες καὶ κατηγοροῦντες, χόροι δ' ᾖδον ᾄσματα καὶ σκώμματα πρὸς αἰσχύνην, ἐφυβρίζοντες αὐτοῦ τὴν στρατηγίαν ὡς ἄνανδρον καὶ προϊεμένην τὰ πράγματα τοῖς πολεμίοις. ἐπεφύετο δὲ καὶ 7
Κλέων ἤδη διὰ τῆς πρὸς ἐκεῖνον ὀργῆς τῶν πολιτῶν πορευόμενος ἐπὶ τὴν δημαγωγίαν, ὡς τἀνάπαιστα ταῦτα δηλοῖ ποιήσαντος Ἑρμίππου·

Βασιλεῦ σατύρων, τί ποτ' οὐκ ἐθέλεις
δόρυ βαστάζειν, ἀλλὰ λόγους μὲν
περὶ τοῦ πολέμου δεινοὺς παρέχῃ,
ψυχὴ δὲ Τέλητος ὕπεστιν;
κἀγχειριδίου δ' ἀκόνῃ σκληρᾷ
παραθηγομένης βρύχεις κοπίδος,
δηχθεὶς αἴθωνι Κλέωνι.

§ 6 l. 49 *αὐτῷ* ci Bl: *αὐτοῦ* St Fu v ‖ 51 *χόροι δ'* ci Fu (Bl): *χόροι* **B F[a] S**: *πολλοὶ δ'* St vulgo

§ 7 l. 57 *δηλοῖ ποιήσαντος Ἑρμίππου* ci Sabinius (Si[3] Fu Bl): *δηλοποιεῖ τὰ Ερμ.* Ko Si[1]: *δηλοποιήσαντος* St v ‖ 60 *παρέχῃ* St Do Si Bl v: *παρέχεις* **S** (Vulc. Fu AJacob) ‖ 61 *ψυχὴ δὲ Τέλητος ὕπεστιν* ci Emperius (Do Fu Bl): *ψυχὴν δὲ Τέλητος ὑπέστης* codd (Si Bk) i.e. *Teletis animum et virtutem pollicitus es*, as interpreted by Meineke *ad l.* ‖ 62 *ἀκόνῃ σκληρᾷ* ci Muretus (Ko Si Do Bk Fu): *ἀκόνη σκληρά* codd (St Bl) ‖ 63 *παραθηγομένης* ci Dacier (Ko Si Do Fu Bl[1] AJacob): *παραθηγομένου* Bk: *παραθηγομένην* **B F[a] S**: *παραθηγομένη* St Bl[2] v ‖ *βρύχεις* x (Si Bk Fu AJacob): *βρύκει* ci Bl[2]: *βραχεῖ* **S F[a]**: *βρύχει* codd St Bl[1]: *βρύκεις* ci Meineke (H. Jacobi *ind. dict. com.* s.v.) ‖ *κοπίδος* ci Koraës (Si Fu Bl[1] AJacob): *κοπίδας* codd Si[4] Bl[2] ‖ 64 *δηχθείς* v: *δηχθεῖσ'* ci Blass

XXXIV Πλὴν ὑπ' οὐδενὸς ἐκινήθη τῶν τοιούτων ὁ Περικλῆς, ἀλλὰ πράως καὶ σιωπῇ τὴν ἀδοξίαν καὶ τὴν ἀπέχθειαν ὑφιστάμενος καὶ νεῶν ἑκατὸν ἐπὶ τὴν Πελοπόννησον στόλον ἐκπέμπων αὐτὸς οὐ συνεξέπλευσεν, ἀλλ' ἔμεινεν οἰκουρῶν καὶ διὰ χειρὸς ἔχων τὴν πόλιν, ἕως ἀπηλλάγησαν οἱ Πελοποννήσιοι. θεραπεύων δὲ τοὺς πολλοὺς ὅμως ἀσχάλλοντας ἐπὶ τῷ πολέμῳ διανομαῖς τε χρημάτων ἀνελάμβανε καὶ κληρουχίας ἔγραφεν· Αἰγινήτας γὰρ ἐξελάσας ἅπαντας διένειμε τὴν νῆσον Ἀθηναίων τοῖς λαχοῦσιν. ἦν δέ τις παρηγορία
2 καὶ ἀφ' ὧν ἔπασχον οἱ πολέμιοι. καὶ γὰρ οἱ περιπλέοντες τὴν Πελοπόννησον χώραν τε πολλὴν κώμας τε καὶ πόλεις μικρὰς διεπόρθησαν, καὶ κατὰ γῆν αὐτὸς ἐμβαλὼν
171 εἰς τὴν Μεγαρικὴν ἔφθειρε πᾶσαν. ᾗ καὶ δῆλον ὅτι πολλὰ μὲν δρῶντες κατὰ γῆν κακὰ τοὺς Ἀθηναίους, πολλὰ δὲ πάσχοντες ὑπ' ἐκείνων ἐκ θαλάττης, οὐκ ἂν εἰς μῆκος τοσοῦτον πολέμου προὔβησαν, ἀλλὰ ταχέως ἀπεῖπον, ὥσπερ ἐξ ἀρχῆς ὁ Περικλῆς προηγόρευσεν, εἰ μή τι δαιμόνιον ὑπηναν-

Pericles despatches a fleet against Peloponnesus, but himself remains at home and does what he can to soothe the prevailing irritation. The Aeginetans are expelled from their homes and their island occupied by cleruchs from Athens; Megara and many towns and villages in Peloponnese are ravaged.

The enemy had now suffered enough to make them wish to discontinue the war; but the outbreak of the pestilence which was beyond

CH. XXXIV § 1 l. 7 '*τὴν ὅλην πόλιν* in quibusdam scriptum est' St ‖ 12 *ἔγραφεν* **B C Fª S** (Co Si[3] Fu Bl[2] AJacob Bergk): *ἀνέγραφεν* St Ko Si[1] Do Bk Bl[1] v

§ 2 l. 18 *οὐ μικράς* **S** ‖ 20 *δῆλον ὅτι* St Bl v : *δῆλον ἦν ὅτι* **C** (Vulcob. Ko Si Do Bk Fu AJacob) ‖ *κατὰ γῆν κακά* **B Fª S** (Fu Bl[2] AJacob): *κακά* St Ko Do Bl[1] v

τιώθη τοῖς ἀνθρωπίνοις λογισμοῖς.
νῦν δὲ πρῶτον μὲν ἡ λοιμώδης ἐνέπεσε 3
φθορὰ καὶ κατενεμήθη τὴν ἀκμάζουσαν ἡλικίαν καὶ δύναμιν· ὑφ' ἧς καὶ τὰ σώματα κακούμενοι καὶ τὰς ψυχὰς παντάπασιν ἠγριώθησαν πρὸς τὸν Περικλέα, καὶ καθάπερ ἰατρὸν ἢ πατέρα τῇ νόσῳ παραφρονήσαντες ἀδικεῖν ἐπεχείρησαν [ἀνα]πεισθέντες ὑπὸ τῶν ἐχθρῶν, ὡς τὴν μὲν νόσον ἡ τοῦ χωριτικοῦ πλήθους εἰς τὸ ἄστυ συμφόρησις
ἀπεργάζεται, θέρους ὥρᾳ πολλῶν ὁμοῦ χύδην ἐν 4
οἰκήμασι μικροῖς καὶ σκηνώμασι πνιγηροῖς ἠναγκασμένων διαιτᾶσθαι δίαιταν οἰκουρὸν καὶ ἀργὴν ἀντὶ καθαρᾶς καὶ ἀναπεπταμένης τῆς πρότερον, τούτου δ' αἴτιος ὁ τῷ πολέμῳ τὸν ἀπὸ τῆς χώρας ὄχλον εἰς τὰ τείχη καταχεάμενος καὶ πρὸς οὐδὲν ἀνθρώποις τοσούτοις χρώμενος, ἀλλ' ἐῶν ὥσπερ βοσκήματα καθειργμένους ἀναπίμπλασθαι φθορᾶς ἀπ' ἀλλήλων, καὶ μηδεμίαν μεταβολὴν μηδ' ἀναψυχὴν ἐκπορίζων.

XXXV Ταῦτα βουλόμενος ἰᾶσθαι καί τι 1
παραλυπεῖν τοὺς πολεμίους ἑκατὸν καὶ πεντήκοντα ναῦς ἐπλήρου, καὶ

human foresight, baffled their hopes. This new and terrible disaster, which was attributed to the crowded state of the city, increased the popular resentment against Pericles.

The horrors around him did not

§ 3 l. 33 *καὶ καθάπερ ἰατρόν* ci Rk (Ko Si Bk Fu Bl AJacob). Constructio est *καὶ ἐπεχείρησαν ἀδικεῖν* (*αὐτὸν*) *καθάπερ ἀδικοῦσιν οἱ νοσοῦντες παραφρονήσαντες τὸν ἰατρόν*, *et conabantur eum vexare, ut faciunt aegri, mentis de statu a vi morbi deiecti, in medicum insurgentes.* *καὶ καθάπερ πρὸς* (*εἰς* **F**[a]) *ἰατρόν* St v, which might be retained by transposing the *καί* before *ἀδικεῖν* || 37 *χωρικοῦ* **S F**[a] (Fuhr) || 38 *ἀπεργάζεται* **B F**[a] **S** (Fu Bl[2] AJacob): *ἐργάζεται* St Ko Si Do Bk Bl[1] v

§ 4 l. 40 *ἀναγκαζομένων* **S F**[a] (Fu): *ἠναγκασμένων* St Si Bl v

make him swerve from his purpose; but he takes the command of another expedition to make reprisals on the Peloponnesians for the damage they had done to Attica. A solar eclipse just as they are setting out. Epidaurus is the first object of their attack, but they are unable to take it, because the plague broke out among the troops.

πολλοὺς καὶ ἀγαθοὺς ὁπλίτας καὶ ἱππέας ἀναβιβασάμενος ἔμελλεν ἀνάγεσθαι, μεγάλην ἐλπίδα τοῖς πολίταις καὶ φόβον οὐκ ἐλάττονα τοῖς πολεμίοις ἀπὸ τοσαύτης ἰσχύος παρασχών. ἤδη δὲ πεπληρωμένων τῶν νεῶν καὶ τοῦ Περικλέους ἀναβεβηκότος ἐπὶ τὴν ἑαυτοῦ τριήρη τὸν μὲν ἥλιον ἐκλιπεῖν συνέβη καὶ γενέσθαι σκότος, ἐκπλαγῆναι δὲ
2 πάντας ὡς πρὸς μέγα σημεῖον. ὁρῶν οὖν ὁ Περικλῆς περίφοβον τὸν κυβερνήτην καὶ διηπορημένον ἀνέσχε τὴν χλαμύδα πρὸ τῶν ὄψεων αὐτοῦ καὶ παρακαλύψας ἠρώτησε, μή τι δεινὸν ἢ δεινοῦ τινος οἴεται σημεῖον· ὡς δ' οὐκ ἔφη "Τί οὖν" εἶπεν "ἐκεῖνο τούτου διαφέρει, πλὴν ὅτι μεῖζόν τι τῆς χλαμύδος ἐστὶ τὸ πεποιηκὸς τὴν ἐπισκότησιν;" ταῦτα μὲν οὖν
3 ἐν ταῖς σχολαῖς λέγεται τῶν φιλοσόφων. ἐκπλεύσας δ' οὖν ὁ Περικλῆς οὔτ' ἄλλο τι δοκεῖ τῆς παρασκευῆς ἄξιον δρᾶσαι, πολιορκήσας τε τὴν ἱερὰν Ἐπίδαυρον ἐλπίδα παρασχοῦσαν ὡς ἁλωσομένην ἀπέτυχε διὰ τὴν νόσον. ἐπιγενομένη γὰρ οὐκ αὐτοὺς μόνον, ἀλλὰ καὶ τοὺς ὁπωσοῦν τῇ στρατιᾷ συμμίξαντας προσδιέφθειρεν. ἐκ τούτου χαλεπῶς διακειμένους τοὺς Ἀθηναίους πρὸς αὐτὸν ἐπειρᾶτο παρηγορεῖν καὶ ἀναθαρρύ-

CH. XXXV § 2 l. 16 τῶν ὄψεων B F^a S (Fu Bl^2 AJacob): τῆς ὄψεως St Si Bl^1 v

§ 3 l. 25 ἱεράν: Cobet ci Λιμηράν, but see explanatory note

νειν. οὐ μὴν παρέλυσε τῆς ὀργῆς οὐδὲ μετέπεισε 4
πρότερον ἢ τὰς ψήφους λαβόντας ἐπ' αὐτὸν εἰς τὰς χεῖρας καὶ γενομένους κυρίους ἀφελέσθαι τὴν στρατηγίαν καὶ ζημιῶσαι χρήμασιν, ὧν ἀριθμὸν οἱ τὸν ἐλάχιστον πεντεκαίδεκα τάλαντα, πεντήκοντα δ' οἱ τὸν πλεῖστον γράφουσιν. ἐπεγράφη δὲ τῇ δίκῃ κατήγορος, ὡς μὲν Ἰδομενεὺς λέγει, Κλέων, ὡς δὲ Θεόφραστος, Σιμμίας· ὁ δὲ Ποντικὸς Ἡρακλείδης Λακρατείδαν εἴρηκε.

Pericles deposed from his office of strategus by a vote of the ecclesia, and sentenced to a heavy fine for supposed embezzlement. His old opponent Cleon is said to have been among the leaders of the prosecution.

XXXVI Τὰ μὲν οὖν δημόσια ταχέως ἔμελλε παύσεσθαι, καθάπερ κέντρον εἰς τοῦτο ἅμα πληγῇ τὸν θυμὸν ἀφεικότων τῶν πολλῶν· τὰ δ' οἰκεῖα μοχθηρῶς εἶχεν αὐτῷ, κατά τε τὸν λοιμὸν οὐκ ὀλίγους ἀποβαλόντι τῶν ἐπιτηδείων καὶ στάσει διατεταραγμένα πόρρωθεν. ὁ γὰρ πρεσβύτερος αὐτοῦ τῶν γνησίων υἱῶν Ξάνθιππος φύσει τε δαπανηρὸς ὢν καὶ γυναικὶ νέᾳ καὶ πολυτελεῖ συνοικῶν, Τισάνδρου θυγατρὶ τοῦ Ἐπιλύκου, χαλεπῶς ἔφερε τὴν τοῦ πατρὸς ἀκρί-

His private misfortunes rendered the bitterness of his fall more acute. The elder of his two sons, Xanthippus, who had been on bad terms with his father for some time, avenged himself by spreading scandalous stories about him.

§ 4 l. 31 *παρέλυσε τῆς ὀργῆς* ci Bl cl Thuc. II 65 (Fu AJacob) : *παρέλυσε τὴν ὀργήν* **A C** : *ἔλυσε τ. ὀργήν* St v ‖ 40 *Σιμμίας* vulgo : *Σιμίας* (ex *σιμός*) ci Cobet ‖ 41 *Λακρατείδαν* ci Cobet cl Arist. *Ach.* 220 : *Λακρατίδαν* v

CH. XXXVI § 1 l. 2 *παύσεσθαι* **B F**^{a} **S** ci Rk (Fu Bl^2 AJacob) : *παύεσθαι* Si Bk Bl^1 v ‖ *εἰς τοῦτο* ci Bl AJacob : *εἰς τοῦτον* Si Bk Fu v ‖ 3 *ἅμα* <*τῇ*> *πληγῇ* ci Ko ‖ 5 *κατά τε* Bl v : *κατά* **S** (Fu) ‖ 7 *διατεταραγμένα* ci HSauppe (Fu Bl AJacob) : *διατεταραγμένῳ* ci Rk (Ko Si Bk): *διατεταραγμένων* St v ‖ 8 *πρεσβύτερος* ci Bl (Fu AJacob) : *πρεσβύτατος* v ‖ 9 *δαπανηρός* **S A C** (St Si Bl) : *πονηρός* v

βειαν γλίσχρως καὶ κατὰ μικρὸν αὐτῷ χορη-
2 γοῦντος. πέμψας οὖν πρός τινα τῶν φίλων
172 ἔλαβεν ἀργύριον ὡς τοῦ Περικλέους κελεύσαντος.
ἐκείνου δ' ὕστερον ἀπαιτοῦντος, ὁ μὲν Περικλῆς
καὶ δίκην αὐτῷ προσέλαχε, τὸ δὲ μειράκιον ὁ
Ξάνθιππος ἐπὶ τούτῳ χαλεπῶς διατεθεὶς ἐλοι-
δόρει τὸν πατέρα, πρῶτον μὲν ἐκφέρων ἐπὶ
γέλωτι τὰς οἴκοι διατριβὰς αὐτοῦ καὶ τοὺς
3 λόγους, οὓς ἐποιεῖτο μετὰ τῶν σοφιστῶν. πεντ-
άθλου γάρ τινος ἀκοντίῳ πατάξαντος Ἐπίτιμον
τὸν Φαρσάλιον ἀκουσίως καὶ κτείναντος ἡμέραν
ὅλην ἀναλῶσαι μετὰ Πρωταγόρου διαποροῦντα,
πότερον τὸ ἀκόντιον ἢ τὸν βαλόντα μᾶλλον ἢ
τοὺς ἀγωνοθέτας κατὰ τὸν ὀρθότατον λόγον
αἰτίους χρὴ τοῦ πάθους ἡγεῖσθαι. πρὸς δὲ
τούτοις καὶ τὴν περὶ τῆς γυναικὸς διαβολὴν ὑπὸ
τοῦ Ξανθίππου φησὶν ὁ Στησίμβροτος εἰς
τοὺς πολλοὺς διασπαρῆναι, καὶ ὅλως ἀνήκεστον
ἄχρι τῆς τελευτῆς τῷ νεανίσκῳ πρὸς τὸν πατέρα
παραμεῖναι τὴν διαφοράν· ἀπέθανε γὰρ ὁ
Ξάνθιππος ἐν τῷ λοιμῷ νοσήσας.
4 ἀπέβαλε δὲ καὶ τὴν ἀδελφὴν ὁ Περικλῆς
τότε καὶ τῶν κηδεστῶν καὶ φίλων τοὺς
πλείστους καὶ χρησιμωτάτους πρὸς
τὴν πολιτείαν. οὐ μὴν ἀπεῖπεν οὐδὲ
προὔδωκε τὸ φρόνημα καὶ τὸ μέγεθος

He fell a victim to the plague, without being reconciled to his father; Pericles did not feel his loss nor that of so many of

l. 13 γλίσχρα vulgo: γλίσχρως **C** (Ko Cobet)
§ 2 l. 17 [ὁ Ξάνθιππος] ci Cobet ‖ 21 ἐποιεῖτο **B F**^a^ **S** ci HSauppe Cobet (Fu Bl AJacob): ἐποίει Si Bk v. Cp. c. 38 l. 17
§ 3 l. 23 κτείναντος **F**^a^ **S** (Ko Fu): κατακτείναντος St Si Bk Bl AJacob v ‖ 25 τὸν βαλόντα μᾶλλον **B F**^a^ **S** (Fu Bl² AJacob): τὸν βαλόντα St Ko Si Bk Bl¹ v

his friends and relatives, but on the death of his second son Paralus, he was entirely crushed by the blow.

τῆς ψυχῆς ὑπὸ τῶν συμφορῶν, ἀλλ' οὐδὲ κλαίων οὔτε κηδεύων οὔτε πρὸς τάφῳ τινὸς ὤφθη τῶν ἀναγκαίων, πρίν γε δὴ καὶ τὸν περίλοιπον αὐτοῦ τῶν γνησίων υἱῶν ἀποβαλεῖν Πάραλον. ἐπὶ τούτῳ δὲ 5
καμφθεὶς ἐπειρᾶτο μὲν ἐγκαρτερεῖν τῷ ἤθει καὶ διαφυλάττειν τὸ μεγαλόψυχον, ἐπιφέρων δὲ τῷ νεκρῷ στέφανον ἡττήθη τοῦ πάθους πρὸς τὴν ὄψιν, ὥστε κλαυθμόν τε ῥῆξαι καὶ πλῆθος ἐκχέαι δακρύων, οὐδέποτε τοιοῦτον οὐδὲν ἐν τῷ λοιπῷ βίῳ πεποιηκώς.

His loss greatly felt by the city, after it had made trial of other generals and statesmen. He is induced by Alcibiades and others to resume the administration of affairs, and is re-appointed strategus.

XXXVII Τῆς δὲ πόλεως πειρωμένης τῶν ἄλλων στρατηγῶν εἰς τὸν πόλεμον καὶ ῥητόρων, ὡς δ' οὐδεὶς βάρος ἔχων ἰσόρροπον οὐδ' ἀξίωμα πρὸς τοσαύτην ἐχέγγυον ἡγεμονίαν ἐφαίνετο, ποθούσης ἐκεῖνον καὶ καλούσης ἐπὶ τὸ βῆμα καὶ τὸ στρατήγιον, ἀθυμῶν καὶ κείμενος οἴκοι διὰ τὸ πένθος ὑπ' Ἀλκιβιάδου καὶ τῶν ἄλλων ἐπείσθη φίλων προελθεῖν.
ἀπολογησαμένου δὲ τοῦ δήμου τὴν 2
ἀγνωμοσύνην τὴν πρὸς αὐτὸν ὑποδεξάμενος αὖθις τὰ πράγματα καὶ στρατηγὸς αἱρεθεὶς ᾐτήσατο λυθῆναι τὸν περὶ τῶν νόθων

§ 4 l. 40 *οὔτε κηδεύων οὔτε* ci Bl[2] Jb: *οὐδὲ κηδεύων οὐδὲ* Fu v || 42 *γνησίων υἱῶν* **B F[a] S** (Fu Bl[2] Jb): *γνησίων* Si Bk Bl[1] v

CH. XXXVII § 1 l. 3 *ὡς δ' οὐδεὶς . . . ποθούσης* ci Bekker (Si[3] Bl Jb): *ὡς οὐδεὶς . . . ποθούσης δ'* St Si[2] v: *οὐδεὶς* **S** (Fu) || 5 *ποθούσης* **S** || 7 *κείμενος* v: *καθήμενος* ci Cobet

§ 2 l. 11 *τὴν πρὸς αὐτόν* **S** (St Ko Fu Bl[2]) v: *πρὸς αὐτόν* **A C F[a]** (Si Do Bk Bl[1]) || 13 the old reading *εἰσηγήσατο* retained by St has been discarded by modern edd

νόμον, ὃν αὐτὸς εἰσενηνόχει πρότερον, ὡς μὴ παντάπασιν ἐρημίᾳ διαδοχῆς [τὸν οἶκον] ἐκλίποι τοὔνομα καὶ τὸ γένος. εἶχε δ' οὕτω τὰ περὶ

3 τὸν νόμον. ἀκμάζων ὁ Περικλῆς ἐν τῇ πολιτείᾳ πρὸ πάνυ πολλῶν χρόνων καὶ παῖδας ἔχων, ὥσπερ εἴρηται, γνησίους νόμον ἔγραψε, μόνους Ἀθηναίους εἶναι τοὺς ἐκ δυεῖν Ἀθηναίων γεγονότας. ἐπεὶ δὲ τοῦ βασιλέως τῶν Αἰγυπτίων δωρειὰν τῷ δήμῳ πέμψαντος τετρακισμυρίους πυρῶν μεδίμνους ἔδει διανέμεσθαι τοὺς πολίτας, πολλαὶ μὲν ἀνεφύοντο δίκαι τοῖς νόθοις ἐκ τοῦ γράμματος ἐκείνου τέως διαλανθάνουσι καὶ παρορωμένοις, πολλοὶ δὲ καὶ συκοφαντήμασι

At his request the Statute about half-blood children—which was his own creation—is suspended in favour of his son Pericles, who afterwards suffered as one of the generals for the affair at Arginusae.

4 περιέπιπτον. ἐπράθησαν δ' οὖν ἁλόντες ὀλίγῳ πεντακισχιλίων ἐλάττους, οἱ δὲ μείναντες ἐν τῇ πολιτείᾳ καὶ κριθέντες Ἀθηναῖοι μύριοι καὶ τετρακισχίλιοι καὶ τεσσαράκοντα τὸ πλῆθος

5 ἐξητάσθησαν. ὄντος οὖν δεινοῦ τοῦ κατὰ τοσούτων ἰσχύσαντα τὸν νόμον ὑπὲρ αὐτοῦ πάλιν ἰδίᾳ λυθῆναι τοῦ γράψαντος, ἡ παροῦσα δυστυχία

l. 15 Bl[2] and Jb follow Madvig in bracketing τὸν οἶκον so that ἐκλίποι may be intransitive 'should fail,' 'become extinct.' Cp. *Lyc.* c. 31, 4 οὗ τελευτήσαντος ἀτέκνου τὸ γένος ἐξέλιπεν, *Rom.* c. 18, 1 τοὔνομα τῆς Ταρπηΐας ἐξέλιπε

§ 3 l. 27 διαλανθάνουσι καὶ παρορωμένοις ci HSauppe (Fu Bl Jb): διαλανθάνουσαι καὶ παρορώμεναι v

§ 4 l. 29 δ' οὖν **B F^a S** (Bl[2] Jb): οὖν Si Bk Bl[1] Fu v

§ 5 l. 33 τοῦ κ. τ. ἰσχύσαντα τὸν νόμον ἐπ' αὐτοῦ πάλιν ἰδίᾳ λυθῆναι ci Rk (Bl): τὸν κ. τ. ἰσχύσαντα νόμον **B C F^a S** corr (τὸν νόμον v) Ko Si Do Bk Fu ‖ 34 ὑπ' αὐτοῦ St Si Fu v: ἐπ' αὐτοῦ Bl Jb: ὑπὲρ αὐτοῦ ci Holzapfel ‖ 35 λυθῆναι **B C F^a S** (Ko Si Do Bk Fu Bl Jb): διαλυθῆναι St v

τῷ Περικλεῖ περὶ τὸν οἶκον ὡς δίκην τινὰ δεδωκότι τῆς ὑπεροψίας καὶ τῆς μεγαλαυχίας ἐκείνης ἐπέκλασε τοὺς Ἀθηναίους, καὶ δόξαντες αὐτὸν νεμεσητά τε παθεῖν ἀνθρωπίνων τε δεῖσθαι συνεχώρησαν ἀπογράψασθαι τὸν νόθον εἰς τοὺς φράτερας, ὄνομα θέμενον τὸ αὑτοῦ. καὶ τοῦτον μὲν ὕστερον ἐν Ἀργινούσαις καταναυμαχήσαντα Πελοποννησίους ἀπέκτεινεν ὁ δῆμος μετὰ τῶν συστρατήγων.

Death of Pericles from the plague.

XXXVIII Τότε δὲ τοῦ Περικλέους ἔοικεν ὁ λοιμὸς λαβέσθαι λαβὴν οὐκ ὀξεῖαν, ὥσπερ ἄλλων, οὐδὲ σύντονον, ἀλλὰ βληχρᾷ τινι νόσῳ καὶ μῆκος ἐν ποικίλαις ἐχούσῃ μεταβολαῖς διαχρωμένην τὸ σῶμα σχολαίως καὶ ὑπερείπουσαν τὸ φρόνημα τῆς ψυχῆς. ὁ γοῦν Θεόφραστος ἐν τοῖς Ἠθικοῖς 2
διαπορήσας, εἰ πρὸς τὰς τύχας τρέπεται τὰ ἤθη καὶ κινούμενα τοῖς τῶν σωμάτων πάθεσιν ἐξίσταται τῆς ἀρετῆς, ἱστόρηκεν, ὅτι νοσῶν ὁ Περικλῆς ἐπισκοπουμένῳ τινὶ τῶν φίλων δείξειε περίαπτον ὑπὸ τῶν γυναικῶν τῷ τραχήλῳ περιηρτημένον, ὡς σφόδρα κακῶς ἔχων, ὁπότε καὶ ταύτην ὑπομένοι τὴν ἀβελτερίαν. ἤδη δὲ 3
πρὸς τῷ τελευτᾶν ὄντος αὐτοῦ παρακαθήμενοι

l. 36 *τινά* vulgo : *ἱκανήν* ci Cobet ‖ 39 *ἀνεμέσητα, non digna cuiusquam insectatione* ci Rk ‖ *ἀνθρωπίνων* **B Fᵃ S** ci Bryan (Bl² Jb): *ἀνθρωπίνως* St Si Bk Fu Bl¹ ‖ 41 *φράτερας* ci Cobet cl Arist. *Av.* 1669 : *φράτορας* v ‖ 42 *ἀργικνούσαις* **S**

CH. XXXVIII § 1 l. 1 *τότε δὲ καί* ci Rk ‖ 3 *ἀλλ' ἀβληχρᾷ* **S**

§ 3 l. 15 *παρακαθήμενοι, assidentes* **C** ci Cobet cl Charit. p. 139 *ὤφθη Καλλιρρόη μὲν ἐπὶ χρυσηλάτου κλίνης ἀνακειμένη . . . Χαιρέας δὲ αὐτῇ παρακαθήμενος* ubi vulgatur *περικαθήμενος* : '*παρά* scilicet et *περί* propter compendii similitudinem ubique temere

τῶν πολιτῶν οἱ βέλτιστοι καὶ τῶν φίλων οἱ περιόντες λόγον ἐποιοῦντο τῆς ἀρετῆς καὶ τῆς δυνάμεως, ὅση γένοιτο, καὶ τὰς πράξεις ἀνεμετροῦντο καὶ τῶν τροπαίων τὸ πλῆθος· ἐννέα γὰρ ἦν ἃ στρατηγῶν καὶ νικῶν ἔστησεν ὑπὲρ τῆς
4 πόλεως. ταῦτα ὡς οὐκέτι συνιέντος, ἀλλὰ καθῃρημένου τὴν αἴσθησιν αὐτοῦ διελέγοντο πρὸς ἀλλήλους· ὁ δὲ πᾶσιν ἐτύγχανε τὸν νοῦν προσεσχηκὼς καὶ φθεγξάμενος εἰς μέσον ἔφη θαυμάζειν, ὅτι ταῦτα μὲν ἐπαινοῦσιν αὐτοῦ καὶ μνημονεύουσιν, ἃ καὶ πρὸς τύχην ἐστὶ κοινὰ καὶ γέγονεν ἤδη πολλοῖς στρατηγοῖς, τὸ δὲ κάλλιστον καὶ μέγιστον οὐ λέγουσιν. "Οὐδεὶς γὰρ" ἔφη "δι' ἐμὲ τῶν ὄντων Ἀθηναίων μέλαν ἱμάτιον περιεβάλετο."

His greatest boast.

XXXIX Θαυμαστὸς οὖν ὁ ἀνὴρ οὐ μόνον τῆς ἐπιεικείας καὶ πραότητος, ἣν ἐν πράγμασι πολλοῖς καὶ μεγάλαις ἀπεχθείαις διετήρησεν, ἀλλὰ καὶ τοῦ φρονήματος, εἰ τῶν αὑτοῦ καλῶν ἡγεῖτο βέλτιστον εἶναι τὸ μήτε φθόνῳ μήτε θυμῷ χαρίσασθαι μηδὲν ἀπὸ τηλικαύτης δυνάμεως, μηδὲ χρήσασθαί τινι τῶν
2 ἐχθρῶν ὡς ἀνηκέστῳ. καί μοι δοκεῖ τὴν μειρακιώδη καὶ σοβαρὰν ἐκείνην προσωνυμίαν ἓν τοῦτο ποιεῖν ἀνεπίφθονον καὶ πρέπουσαν, οὕτως εὐμενὲς ἦθος καὶ βίον ἐν ἐξουσίᾳ καθα-

Epilogue containing a panegyric of Pericles.

confundi solent' (Fu Jb): περικαθήμενοι St Bl v ‖ 17 λόγους ἐποιοῦντο <περί> ci Cobet (Jb but substituting λόγον)

§ 4 l. 26 προστυχῇ ἐστί ci Bergk ‖ 29 Cobet ci τῶν πολιτῶν for τῶν ὄντων and del Ἀθηναίων: 'gloriatur Pericles civium neminem se accusante damnatum esse necatum': ἐτῶν τοσούτων ci Bergk

CH. XXXIX § 1 l. 5 εἰπὼν ὡς τῶν αὑτοῦ καλῶν ἡγοῖτο S F[a]

ρὸν καὶ ἀμίαντον Ὀλύμπιον προσαγορεύεσθαι,
καθάπερ τὸ τῶν θεῶν γένος ἀξιοῦμεν αἴτιον
μὲν ἀγαθῶν, ἀναίτιον δὲ κακῶν πεφυκὸς ἄρχειν
καὶ βασιλεύειν τῶν ὄντων, οὐχ ὥσπερ οἱ
ποιηταὶ συνταράττοντες ἡμᾶς ἀμαθεστάταις 3
δόξαις ἁλίσκονται τοῖς αὐτῶν μυθεύμασι, τὸν
μὲν τόπον, ἐν ᾧ τοὺς θεοὺς κατοικεῖν λέγουσιν,
ἀσφαλὲς ἕδος καὶ ἀσάλευτον καλοῦντες, οὐ
πνεύμασιν, οὐ νέφεσι χρώμενον, ἀλλ' αἴθρᾳ
μαλακῇ καὶ φωτὶ καθαρωτάτῳ τὸν ἅπαντα
χρόνον ὁμαλῶς περιλαμπόμενον, ὡς τοιαύτης
τινὸς τῷ μακαρίῳ καὶ ἀθανάτῳ διαγωγῆς μάλιστα
πρεπούσης, αὐτοὺς δὲ τοὺς θεοὺς ταραχῆς καὶ
δυσμενείας καὶ ὀργῆς ἄλλων τε μεστοὺς παθῶν
ἀποφαίνοντες οὐδ' ἀνθρώποις νοῦν ἔχουσι προσ-
ηκόντων. Ἀλλὰ ταῦτα μὲν ἴσως 4
ἑτέρας δόξει πραγματείας εἶναι. τοῦ δὲ Περι-
κλέους ταχεῖαν αἴσθησιν καὶ σαφῆ πόθον
Ἀθηναίοις ἐνειργάζετο τὰ πράγματα.
καὶ γὰρ οἱ ζῶντος βαρυνόμενοι τὴν
δύναμιν ὡς ἀμαυροῦσαν αὐτούς, εὐθὺς
ἐκ ποδῶν γενομένου πειρώμενοι ῥητόρων
καὶ δημαγωγῶν ἑτέρων ἀνωμολογοῦντο
μετριώτερον ἐν ὄγκῳ καὶ σεμνότερον ἐν

His great merits were not fully recognised until after his death, which caused unfeigned regret.

§ 2 l. 12 [Ὀλύμπιον προσαγορεύεσθαι] ci Reiske
§ 3 l. 17 *μυθεύμασιν* (*μηθεύμασι* **B F**[a]) **S** (Si[1] Fu Bl[2] Jb): *ποιήμασι* St Si[3] Bk Bl[1] v ‖ 19 *οὐ πνεύμασιν οὐ νέφεσιν* St Si Fu v: *οὔτε π. οὔτε ν.* ci Bl[2] (Jb): *οὔτε π. οὐ ν.* **B F**[a] **S** ‖ 20 *αἴθραι* **B F**[a] **S** (Bl Fu Jb): *αἰθρίᾳ* St Si v ‖ 21 *καθαρωτάτω* **B F**[a] **S** (Fu Bl[2] Jb): *καθαρῷ* St Si Bk v ‖ 22 *τοιαύτης τινός* **B F**[a] **S** (Fu Bl[2]): *τοιαύτης* Si Bk Bl[1] v ‖ 26 *προσηκόντων* v: *προσόντων* ci Cobet cl c. 7, 1; c. 8, 2

5 πραότητι μὴ φῦναι τρόπον· ἡ δ' ἐπίφθονος ἰσχὺς ἐκείνη, μοναρχία λεγομένη καὶ τυραννὶς πρότερον, ἐφάνη τότε σωτήριον ἔρυμα τῆς πολιτείας γενομένη· τυσαύτη φθορὰ καὶ πλῆθος ἐπέκειτο κακίας τοῖς πράγμασιν, ἣν ἐκεῖνος ἀσθενῆ καὶ ταπεινὴν ποιῶν ἀπέκρυπτε καὶ κατεκώλυεν ἀνήκεστον ἐν ἐξουσίᾳ γενέσθαι.

§ 5 l. 42 *ἐν ἐξουσίᾳ* **B C F^{a} S** (Fu Bl^{2} Jb): *ἐξουσίᾳ* St Ko Si Do Bk Bl^{1} **v**: *καὶ ἐξαίσιον* ci Bergk

EXPLICIT TEXTUS

COMMENTARY ON

PLUTARCH'S

LIFE OF PERICLES

ABBREVIATIONS

G. *Gr.* = W. W. Goodwin's *Greek Grammar*. Macmillan, 1883.

G. *MT.*[2] = W. W. Goodwin's *Syntax of the Moods and Tenses of the Greek Verb*, rewritten and enlarged. Macmillan, 1889.

HA. *Gr.* = J. Hadley's *Greek Grammar*, revised and in part rewritten by F. de F. Allen. Macmillan, 1884.

NOTES ON

PLUTARCH'S

LIFE OF PERICLES

Chapters I and II form the Proem to the Tenth Book of the *Parallel Lives*—containing those of Pericles–Fabius Maximus—which stood at the head of the *Second Series*. The *Lives* in this series were written, as the Biographer himself tells us in c. 2, 3 (cp. *Life of Timoleon* c. 1, 1), with a more distinctly ethical purpose than those of his *First Series*, which were undertaken at the suggestion and for the gratification of some of his personal friends. See my *Introduction* to *Life of Themistocles* p. xxviii ed. 3.

CHAPTER I

Page Tex

§ **1** l. 2. **τέκνα** is applied to the inferior animals also in *Mor.* 3
562 B *ἄρκτων μὲν γὰρ ἔτι νήπια καὶ λύκων τέκνα καὶ πιθήκων εὐθὺς ἐμφαίνει τὸ συγγενὲς ἦθος*, and in Xen. *Cyr.* IV i 17 *αἱ σύες φεύγουσι σὺν τοῖς τέκνοις*: so that *ἔκγονα*, the conjectural emendation of Sintenis, adopted by Blass, is superfluous as well as a less suitable word for pointing the contrast.

κόλποις: cp. *Cam.* c. 21, 1 *ὡς εἶδε τὰς παρθένους φερούσας ἐν τοῖς κόλποις τὰ τῶν θεῶν ἱερά.* *ὁ κόλπος* was the name given to the fold formed by the tunic (*χιτών*) when its superfluous length was pulled through the girdle round the waist and allowed to hang over it in a kind of bag.—See Lady Evans *Chapters on Greek Dress* p. 19.

3. **ἀγαπῶντας**, 'fondling.' Cp. the Homeric use of *φιλεῖν*, 'to treat kindly,' 'to manifest affection for,' *Il.* VI 15, *Od.* V 135.

4. **Καῖσαρ**: probably Caesar Augustus (*ὁ σεβαστός*), with whose other utterances recorded by his biographer Suetonius (cc. 32, 42) the severe rebuke here administered was in keeping. **ὡς ἔοικεν**, *ut fertur*, 'as it seems,' *i.e.* appears from the testimony of men, frequently so used by Plut., as c. 5, 1; c. 30, 2, *Them.* c. 3, 2, *Arist.* c. 3, 4; c. 5, 6, *Agis* c. 21, 1, *Tib. Gr.* c. 8, 4; c. 10, 3, *Mor.* p. 162 C.

εἰ . . . οὐ: indirect questions keep generally the tense and negative of the direct. So *Sol.* c. 29, 5 *ἠρώτησεν εἰ τοσούτων ἐναντίον οὐκ αἰσχύνεται τηλικαῦτα ψευδόμενος*, *Arat.* c. 49, 2 *ἐρωτῶν τοὺς πολλοὺς εἰ νόμους κατὰ τῶν πολλῶν οὐκ ἔχουσιν.* But *Pelop.* c. 29, 7 *τοὺς Θηβαίους ἐρωτῶν εἰ μηδὲν αὐτοῖς καλὸν πέπρακται ὃ μή κτλ.*, *Caes.* c. 56, 2 *ἐβόα εἰ μηδὲν αἰδοῦνται λαβόντες αὐτὸν ἐγχειρίσαι τοῖς παιδαρίοις*, *Cat. mi.* c. 22, 5 *εἰ δ' ἄλλῃ πῃ μὴ καλῶς πέπρακται τὰ περὶ τὸν γάμον ἐπισκεπτέον.*

6. **ἡγεμονικῶς σφόδρα**, 'in a very imperious fashion.' Plut. uses *ἡγεμών* for 'chief magistrate' or 'emperor,' *Cic.* c. 2, 1, *Galb.* c. 16, 3. **τὸ φύσει φιλητικόν**, 'the natural propensity to love.' Cp. *Sol.* c. 7, 2 *ἐχούσης τι τῆς ψυχῆς ἀγαπητικὸν ἐν ἑαυτῇ καὶ πεφυκυίας, ὥσπερ αἰσθάνεσθαι καὶ διανοεῖσθαι καὶ μνημονεύειν, οὕτω καὶ φιλεῖν.*

8. **καταναλίσκοντας εἰς**, 'lavishing,' 'wasting on.' Cp. c. 23, 1, *Mor.* 351 A *τὸ ἔνατον μέρος τοῦ βίου καταναλίσκουσαν εἰς ἕνα λόγον*, Xen. *Cyr.* VI ii 30. **ὀφειλόμενον**, 'whereas it (*sc.* *τὸ φύσει φιλητικόν*) is due to mankind.'

§ **2** l. 9. **ἆρα** in interrogationibus simplicibus non raro ita usurpatur, ut interrogatio vim habeat enunciati modeste vel dubitanter affirmantis; H. Bonitz *Ind. Arist.* 90^b.

10. **λόγον ἔχει**, 'is it agreeable to reason,' 'rational?'

Cp. *Num.* c. 4, 3 *καί που λόγον ἔχει τὸν θεόν, οὐ φίλιππον οὐδὲ φίλορνιν ἀλλὰ φιλάνθρωπον ὄντα, τοῖς διαφερόντως ἀγαθοῖς ἐθέλειν συνεῖναι*, c. 19, 2 *ἄλλως δὲ καὶ λόγον εἶχε τὸν Μάρτιον Ἄρει καθιερωμένον ὑπὸ τοῦ Ῥωμύλου πρῶτον ὀνομάζεσθαι*, *Caes.* c. 1, 2 *ἐνίων λεγόντων ὡς οὐκ ἔχοι λόγον ἀποκτιννύναι παῖδα τηλικοῦτον.*

11. **τοὺς καταχρωμένους τούτῳ**, *sc.* *τῷ φιλομαθεῖ καὶ φιλοθεάμονι*: cp. *Luc.* c. 39, 1 *εἰς ταῦτα τῷ πλούτῳ ῥύδην καταχρώμενος*, *Arat.* c. 6, 5 *μειράκιον εἰς ἡδονὰς καὶ πότους μεθημερινοὺς τὰ τῆς ψυχῆς ἐφόδια καταχρώμενον.* **πρὸς τὰ μηδεμιᾶς ἄξια σπουδῆς**, 'for objects not deserving any serious attention.' Cp. *Nic.* c. 7, 3 *ἔργον ἄξιον σπουδῆς*, *Crass.* c. 28, 2 *ὄχλον σύμμικτον οὐκ ἀξίων σπουδῆς ἀνθρώπων.* Observe that *μηδεμιᾶς* is the normal usage, the expression being general and indefinite; so *Cat. mi.* c. 46, 5 *εἰς τὰ μηδενὸς ἄξια φροντίδας κατατιθέμενον.*

13. **τῇ . . . αἰσθήσει** is not, as Sintenis takes it, dependent on *ἀνάγκῃ* but, as **τῷ νῷ** l. 17, an instrumental dat. dependent on *θεωρεῖν*. Translate: 'For whereas with sense, apprehending, as it does, by a merely passive impression the objects that fall in its way, we cannot help observing every sensible object, be it of use or not; with his intellect, on the other hand, if he chooses to exercise it, a man has the natural faculty of turning himself from time to time and shifting with the greatest ease to what he pleases' (or 'according as he pleases'). 4

§ **3** l. 19. **τὸ δοκοῦν** is opposed to *τῶν προστυγχανόντων*.

Sintenis compares *Demetr*. c. 1, 1 *ἡ αἴσθησις οὐδέν τι μᾶλλον ἐπὶ λευκῶν ἢ μελάνων διαγνώσει γέγονεν, οὐδὲ γλυκέων ἢ πικρῶν, οὐδὲ μαλακῶν καὶ εἰκόντων ἢ σκληρῶν καὶ ἀντιτύπων, ἀλλ' ἔργον αὐτῆς ἑκάστοις ἐντυγχάνουσαν ὑπὸ πάντων τε κινεῖσθαι καὶ κινουμένην πρὸς τὸ φρονοῦν ἀναφέρειν ὡς πέπονθεν.*

20. **ὥστε,** *quocirca.* **ἵνα . . . τρέφηται τῷ θεωρεῖν,** 'in order that he may receive nourishment from contemplation.'

22. **πρόσφορος** *sc. ἐστί,* 'is suitable to.' **τὸ ἀνθηρόν,** 'freshness,' 'brightness.' Cp. *Mor.* 54 E *οἱ γραφεῖς ἀνθηρὰ χρώματα καὶ βάμματα μιγνύουσιν,* 395 B *ἐθαύμαζε τοῦ χαλκοῦ τὸ ἀνθηρὸν ὡς προσεοικὸς βαφῇ κυάνου στίλβοντος,* Lucian *Nigr.* c. 13 *τῶν χρωμάτων τὸ ἀνθηρὸν ἐπισκώπτοντες.*

23. **τρέφει,** 'sustains,' 'strengthens.'

24. **τῷ χαίρειν** *sc. αὐτοῖς,* 'because of the delight it (*sc. ἡ διάνοια*) takes in them.'

25. **πρὸς τὸ οἰκεῖον ἀγαθόν,** 'to its proper good' *i.e.* to virtue and wisdom. Cp. *Mor.* 789 F *τὴν φρόνησιν ἧς τὸ οἰκεῖον ἀγαθὸν καὶ τέλειον ἐν γήρᾳ μόλις ἡ φύσις ἀποδίδωσι.*

ἐκκαλεῖ, *provocat.* In this sense the middle only is found in Attic prose.

§ **4** l. 26. **ταῦτα** *sc. τὰ θεάματα.* **τοῖς ἀπ' ἀρετῆς,** 'that spring from moral worth.' Cp. c. 2, 3 *τῶν ἀπ' ἀρετῆς (ἀγαθῶν).*

27. **ζῆλον,** 'emulation.' **ἀγωγὸν εἰς μίμησιν:** cp. *Mor.* 384 F *τῇ ψυχῇ ὄρεξιν ἐμποιῶν ἀγωγὸν ἐπὶ τὴν ἀλήθειαν.*

28. **τοῖς ἱστορήσασιν,** 'in those who are cognisant of them.' Cp. c. 2, 3. **τῶν ἄλλων** *sc. ἔργων,* a genitive at the head of the sentence in loose relation to and unconnected with the construction of what follows. Cp. Xen. *Oecon.* c. 3, 11. The construing order is *ὁρμὴ πρὸς τὸ πρᾶξαι οὐκ εὐθὺς ἀκολουθεῖ τῷ θαυμάσαι τὸ πραχθέν.*

32. **ὡς ἐπὶ τῶν . . . ἁλουργῶν** (*ἁλουργός*), 'as in the case of purple dyes.' Cp. Aesch. *Agam.* 946 *ἐμβαίνονθ' ἁλουργέσιν.*

33. **μέν,—δέ,** 'although,—yet.' **μυρεψούς,** 'perfumers,'

lit. 'those who prepare unguents by boiling (ἕψοντες).' Cp. Arist. *Lys.* 946 κάκισθ' ἀπόλοιθ' ὁ πρῶτος ἑψήσας μύρον.

34. **ἡγούμεθα βαναύσους**, 'we regard them as sordid,' 'ignoble.' Cp. Athenae. XIII 612 D Σωκράτους τὴν χρῆσιν τῶν μύρων ἀποδοκιμάσαντος, Σόλωνος δὲ τοῦ νομοθέτου οὐδ' ἐπιτρέποντος ἀνδρὶ τοιαύτης (sc. τῆς μυρεψικῆς) προΐστασθαι τέχνης.

The βαναυσικαὶ τέχναι, 'mechanical and sedentary arts' (properly such as required the fire to work by; Etym. Magn. βάναυσος: κυρίως πᾶς τεχνίτης διὰ πυρὸς ἐργαζόμενος· βαῦνος γὰρ ἡ κάμινος εἴρηται· καταβέβηκε δὲ ἡ λέξις εἰς πάντα χειροτέχνην), as Socrates tells us in Xen. *Oecon.* c. 4, 2 εἰκότως ἀδοξοῦνται πρὸς τῶν πόλεων· καταλυμαίνονται γὰρ τὰ σώματα τῶν τε ἐργαζομένων καὶ τῶν ἐπιμελομένων ἀναγκάζουσαι καθῆσθαι καὶ σκιατραφεῖσθαι, ἔνιαι δὲ καὶ πρὸς πῦρ ἡμερεύειν. τῶν δὲ σωμάτων θηλυνομένων καὶ αἱ ψυχαὶ πολὺ ἀρρωστότεραι γίγνονται. καὶ ἀσχολίας δὲ μάλιστα ἔχουσι καὶ φίλων καὶ πόλεως συνεπιμελεῖσθαι, Aristot. *Eth. Eud.* 1, 4, 2. In ecclesiastical writers (Chrysostom, Clemens Alexandrinus) they came to signify the arts that minister to luxury and mere comfort.

§ 5 l. 35. **καλῶς** (*i.q.* ὀρθῶς) goes with ἔφη. **Ἀντισθένης**: Antisthenes of Athens (fl. B.C. 366), the well-known pupil of Socrates, and founder of the Cynic school of philosophy.

36. Ismenias was a famous piper or player on the oboe, a native of Thisbe in Boeotia, where the αὐλός was the national instrument (*Demetr.* c. 1, 6, *Pelop.* c. 19, 1, *Mor.* p. 334 B, p. 632 D, Ps.-Plut. *Mor.* p. 174 F, Lucian *adv. ind.* c. 5, Aelian *VH.* IV 15, Max. Tyr. *Diss.* c. 23, 2). It fell into disuse at Athens, because it distorted the face and did not allow the accompaniment of the voice, about the time of the Peloponnesian war, Aristot. *Pol.* p. 1341^b, 2 ff. Plato excluded it from his ideal state (*Rep.* IV 399 D). The lines of an anonymous poet quoted by Athenaeus (VIII 337 E)

> ἀνδρὶ μὲν αὐλητῆρι θεοὶ νόον οὐκ ἐνέφυσαν
> ἀλλ' ἅμα τῷ φυσῆν χὡ νόος ἐκπέτεται,

show in how little estimation it came to be held. Cp. *Alc.* c. 2. **ἀλλά** at the beginning of an answer introduces an objection.

37. **μοχθηρός**, 'good for nothing.' **γάρ**, 'or else': εἰ μὴ ἄνθρωπος ἦν μοχθηρός is implied.

39. **ἐπιτερπῶς**, 'charmingly.' *Num.* c. 13, 5 ἡ δὲ ἄλλη τῆς ὀρχήσεως ποδῶν ἔργον ἐστί· κινοῦνται γὰρ ἐπιτερπῶς ἑλιγμούς τινας ἐν ῥυθμῷ τάχος ἔχοντι . . . ἀποδιδόντες.
ἔν τινι πότῳ, 'at a drinking-bout'; cp. *Timol.* c. 15, 4 παρὰ πότον τινα, Plat. *Prot.* c. 32 ἀλλήλοις συνεῖναι ἐν τῷ πότῳ. Distinguish πότος, *potatio*, 'drinking,' from ποτόν, 'drink.'
τεχνικῶς, 'with professional skill.'

40. **οὐκ αἰσχύνῃ**, *nonne pudet te?*

41. **ἀρκεῖ γάρ**: the sentiment is Plutarch's own and not, as Stephanus takes it, that of Philip. **ἂν βασιλεὺς ἀκροᾶσθαι**

σχολάζῃ, 'if a king find time to listen.' For the construction, cp. *Timol.* c. 15, 4 ταῦτα ποιεῖν ἐσχόλαζεν, *Mor.* 136 D πῶς ἐσχόλασεν ἀνὴρ ἀποθανεῖν ἐν τοσούτοις πράγμασι;

42. **πολὺ νέμει κτλ.**, 'does them great honour, by being present at such performances.' Cp. *Pelop.* c. 30, 4 πλεῖστον νέμων ἐκείνῳ.

43. **τὰ τοιαῦτα** for τοὺς τοιούτους ἀγῶνας, the neut. adj. replacing the kindred noun, HA. *Gr.* § 716 b. The article is used, because a definite class is designated, as c. 7, 4. **θεατής** is a general term for 'spectator' or 'hearer.' Cp. c. 2, 3; c. 13, 5, *Mor.* p. 241 A τῆς λέξεως καὶ προφορᾶς τῶν ἀγωνιζομένων εἶναι θεατήν.

CHAPTER II

§ **1** l. 1. **αὐτουργία τῶν ταπεινῶν**, 'personal labour on mean and servile occupations.' **τὰ καλά**, in moral sense, things worthy of a philosopher's attention. Construe ἡ δ' αὐτ. τῶν ταπ. παρέχεται καθ' αὑτῆς τὸν ἐν τοῖς ἀ. πόνον μάρτυρα τῆς εἰς τὰ καλὰ ῥ.

2. **τὸν ἐν τοῖς ἀχρήστοις πόνον**, 'the pains it bestows on things of no use.' The more finished therefore and artistic the work, the worse for the artist who misspends his time over it to the neglect of τὰ καλά.

3. **καὶ οὐδεὶς . . . Πολύκλειτος**: this sentiment, so foreign to our notions, is not peculiar to Plutarch, but finds an exponent in Lucian also, *Somn.* c. 14 εἰ δὲ καὶ Φειδίας ἢ Πολύκλειτος γένοιο καὶ θαυμαστὰ πολλὰ ἐξεργάσαιο, τὴν μὲν τέχνην ἅπαντες ἐπαινέσονται, οὐκ ἔστι δὲ ὅστις τῶν ἰδόντων, εἰ νοῦν ἔχοι, εὔξαιτ' ἄν σοι ὅμοιος γενέσθαι· οἷος γὰρ ἂν ᾖς, βάναυσος καὶ χειρῶναξ καὶ ἀποχειροβίωτος νομισθήσῃ. We are told that Socrates once practised the art of sculpture, but abandoned it as incompatible with the higher moral pursuits. **εὐφυής**: c. 8, 1.

4. **τὸν ἐν Πίσῃ . . . Δία**, the colossal ivory and gold statue of Zeus, in the prodomus of his great temple in the Altis or Sacred Grove of Olympia—the greatest work of the most distinguished sculptor of antiquity (c. 13, 4). The god was represented seated on a throne, which was itself a marvel of decoration and architecture. A detailed description of it is given by Pausanias v 11. Pisa is here identified with Olympia. Its inhabitants had originally the presidency of the Olympic games, but they were deprived of it by the Eleans in B.C. 572, when their city was destroyed (Pausan. vi 22, 4).

6. Polycleitus of Sicyon and Argos (B.C. 452–412), whose *chef-d'œuvre* was his ivory and gold statue of Hera in her temple between Argos and Mycenae, intended to rival that of

Zeus by Phidias, which, in the judgment of Strabo (*Geogr.* VIII c. 6, 10), it equalled in beauty, though in costliness and size (*πολυτελείᾳ καὶ μεγέθει*) it was inferior.

Anacreon of Teos (Ionia) c. 530 B.C., the poet who sang of love and wine; Philetas of Cos (Athenae. XII c. 77), the distinguished poet, a contemporary of Philip and Alexander of Macedon acc. to Suidas, of Ptolemy, son of Lagus, acc. to others. Only a few fragments remain of his poetry, which was chiefly erotic and formed a model for the Roman elegy, especially in the hands of Propertius; see his *El.* III 26, 31; IV 1, 1; 3, 52; V 6, 3.

7. Archilochus of Paros, who belonged to the first half of the seventh century B.C., the oldest writer of satiric iambic poetry, was in ill repute on account of the unmeasured licence of his language. The three are coupled together, because their poetry, with all its art, had no good moral tendency. Plutarch is of course speaking relatively of these pursuits as compared with those of wisdom and virtue.

§ 2 l. 8. **ἀναγκαῖον**, 'it is a necessary consequence.'

9. **ἄξιον σπουδῆς**, c. 1, 2. **οὐδέ**, *ne—quidem*, 'not either,' 'also not.'

10. **τὰ τοιαῦτα**, c. 1, 4. **πρός**, 'in respect to.'

11. **ἀνάδοσις**, *impulsus intimo ex pectore suscitatus*, 'transport.'

For a like use of the word, cp. Clem. Alex. *Strom.* II c. 20 § 115 ed. Klotz *ὥσπερ αἱ ἀναθυμιάσεις αἵ τε γῆθεν αἵ τε ἀπὸ τελμάτων εἰς ὁμίχλας συνίστανται καὶ νεφελώδεις συστροφάς, οὕτως αἱ τῶν σαρκικῶν ἐπιθυμιῶν ἀναδόσεις καχεξίαν προστρίβονται τῇ ψυχῇ*, § 116 *ἐπισπωμένης τῆς ψυχῆς τὰς ἐκ τῆς ἐπιθυμίας ἀναδόσεις*. The word means sometimes 'conversion of food into tissue,' as Galen 243 D, but the meaning, 'digestion of knowledge,' assigned to it here by Liddell-Scott, is clearly out of place. They appear to have been misled by Wyttenbach, who from an oversight renders it in his Index '*lectionis quasi concoctio.*'

13. **ταῖς πράξεσιν**, 'by its actions,' the actions in which it shows itself. Observe that stress is to be laid on *εὐθύς*, as in c. 1 l. 29. **οὕτω διατίθησιν ὥστε**, 'puts (one) in such a frame of mind that.' Cp. *Ti. Gr.* c. 16, 2, *Arat.* c. 46, 2 *παραλαβὼν αὐτὸν οὕτως διέθηκεν ὥστε πολλῆς εὐνοίας πρὸς αὐτὸν μεστὸν ἀποστεῖλαι.*

§ 3 l. 15. **τῶν μὲν γάρ κτλ.**, 'we love the possession and enjoyment of the goods of fortune, but of those which are the results of virtue we fall in love with the acts which produce them and we like others to benefit at our hands by them.'

19. **τὸ γὰρ καλὸν . . . παρεχόμενον**, 'car la vertu a ceste force qu'elle incite la volunté de l'homme qui la considere, à la vouloir incontinent exercer, et engendre en son cueur une envie de la mettre en execution, formant les mœurs de

celuy qui la contemple, non point par l'imitation ains par la seule intelligence et cognoisance de l'acte vertueux, qui tout soudain luy apporte un instinct et un propos deliberé de faire semblable' (*Amyot*).

21. **ἠθοποιοῦν**: like poetry, which by its imitative re- 6
presentation of men's actions exercises a formative influence on the character. History also *ἠθοποιεῖ*, but it does more than that. Observe that *μιμήσει* is contrasted with *ἱστορίᾳ τοῦ ἔργου*, *προαίρεσιν* with *ἠθοποιοῦν*. Cp. *Them.* c. 2, 2, *Mor.* 450 F *τοῦτο (τὸ παθητικὸν) καὶ τὰς τῶν θηρίων ἠθοποιεῖ πρὸς τὰ πάθη φύσεις*, 799 B *τὸ εὐθὺς ἐπιχειρεῖν ἠθοποιεῖν καὶ μεθαρμόττειν τοῦ δήμου τὴν φύσιν οὐ ῥᾴδιον οὐδ' ἀσφαλές*, 814 A *πολλὰ γάρ ἐστιν ἄλλα διεξιόντα τοῖς νῦν ἠθοποιεῖν καὶ σωφρονίζειν.*

§ 4 l. 23. **οὖν**: because familiarity with the lives of great and good men has such potency in forming the character.

24. **ἐνδιατρῖψαι,** 'to continue,' 'go on with,' lit. 'to linger on in.' **τῇ περὶ τοὺς βίους ἀναγραφῇ** is for *τῇ τῶν βίων ἀ.* Cp. c. 8, 1; c. 15, 5; c. 16, 1; c. 37, 5, and see my n. to *Them.* c. 3, 3.

25. **δέκατον,** 'as the tenth,' predicate. So Plut. tells us that the *Lives* of *Demosthenes–Cicero* formed his 5th *βιβλίον*, those of *Dion–Brutus*, the 12th. See my *Introd.* to *Life of Themistocles* pp. xxvii ff. **συντετάχαμεν,** 'we have composed.' Cp. *Mor.* 1131 F *περὶ τῆς ἀρχαίας μουσικῆς συντάξαι ἐσπούδασαν.* Hence *σύνταγμα* (*Num.* c. 22, 3, *Dem.* c. 2, 2) and *σύνταξις* (c. 2, 1), 'a composition,' especially 'an historical work.'

27. **τοῦ διαπολεμήσαντος πρὸς Ἀ.,** 'who kept up the struggle, carried on the campaign against Hannibal.' This was Q. Fabius Maximus Verrucosus, surnamed Cunctator (B.C. 275–203), the hero of the second Punic war.

28. **τε . . . μάλιστα δέ,** an adversative for a copulative connexion (rare). So Plat. *Rep.* III 394 *ἔν τε τῇ τῶν ἐπῶν ποιήσει πολλαχοῦ δὲ καὶ ἄλλοθι*, Xen. *Anab.* V v 8 *ἐπαινέσοντάς τε ὑμᾶς, ἔπειτα δὲ καὶ ξυνησθησομένους*, VII viii 11, [Dem.] *de Halonneso* c. 39 *ἅ τ' ἐπιστέλλει πρὸς ὑμᾶς, ἔτι δὲ καὶ ἃ πράττει.*

30. **φέρειν . . . ἀγνωμοσύνας,** 'to put up with the unjust humours and caprices.' *ἀγνωμοσύνη* may mean either 'want of feeling' or 'want of judgment'; it recurs c. 37, 1. The plural of abstract nouns used distributively is very common in Plutarch and late Greek writers, also in Xenophon; for instances from the latter author, see my n. to *Oecon.* c. 1, 21.

συναρχόντων: Plutarch is thinking of M. Minucius Rufus, the impetuous *magister equitum* to Fabius.

32. **εἰ δ' ὀρθῶς στοχαζόμεθα τοῦ δέοντος,** 'whether I take a right aim at that which I have to aim at' *i.e.* whether I am

correct in my judgment. Cp. *Alex.* c. 31 στοχάζεσθαι τοῦ μέλλοντος ὀρθῶς, *Cor.* c. 18, 2, *Fab. Max.* c. 10, *Arist.* c. 8, 1.

CHAPTER III

§ 1 l. 1. **γάρ**, 'namely,' referring to κρίνειν ἐκ τῶν γραφομένων, and introductory to the narrative. **τῶν μὲν φυλῶν Ἀκαμαντίδης, τῶν δὲ δήμων Χολαργεύς**, 'of the tribe Acamantis and the township Cholargus': φυλῶν, δήμων are the usual partitive genitives; cp. *Them.* c. 1, 1 Νεοκλέους Φρεαρρίου τῶν δήμων, *Cim.* c. 4, 2 Ἀλιμούσιος γέγονε τῶν δήμων, Plat. *Euthyphr.* c. 1 p. 2 B ἔστι δὲ τῶν δήμων Πιτθεύς, Dem. *or.* 39, 30 γέγονας τῶν δήμων Θορίκιος. Cp. Aristot. Ἀθην. πολ. c. 21, 4 καὶ δημότας ἐποίησεν (ὁ Κλεισθένης) ἀλλήλων τοὺς οἰκοῦντας ἐν ἑκάστῳ τῶν δήμων, ἵνα μὴ πατρόθεν προσαγορεύοντες ἐξελέγχωσιν τοὺς νεοπολίτας, ἀλλὰ τῶν δήμων ἀναγορεύωσιν· ὅθεν καὶ καλοῦσιν Ἀθηναῖοι σφᾶς αὐτοὺς τῶν δήμων, c. 55, 3 ἐπερωτῶσιν δ', ὅταν δοκιμάζωσιν, "τίς σοι πατὴρ καὶ πόθεν τῶν δήμων;" It was Cleisthenes who ruled that every Athenian should be described by his demonym.

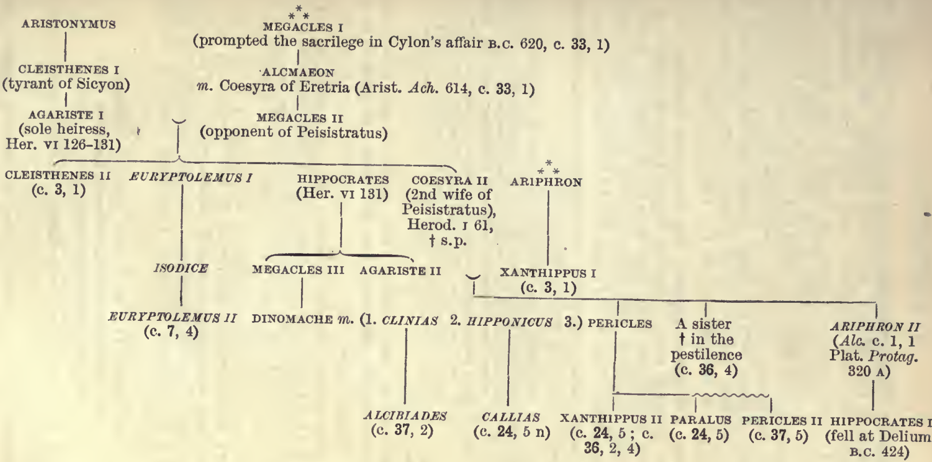
2. **οἴκου**, the predicate genitive of origin, HA. *Gr.* § 732.

3. **κατ' ἀμφοτέρους** *sc.* τοὺς γονεῖς. Cp. Herod. III 31, 3 ἦν οἱ ἀπ' ἀμφοτέρων ἀδελφεή, VII 97 Ξέρξεω ἀπ' ἀμφοτέρων ἀδελφεός.

4. **ἐν Μυκάλῃ**: c. 37, 5. The battle at the foot of Mount Mycale (Lydia) opposite Samos, in which the Persians were defeated, was on the same day as that of Plataea (Her. IX c. 114), September B.C. 479, the year in which Xanthippus was archon (Diod. XI 27). Aristotle (Ἀθ. πολ. c. 22, 6) mentions his ostracism, which must have fallen in B.C. 485/4. Like Aristides, he returned at the time of the second Persian war; and in B.C. 480 left Athens with the other inhabitants on the approach of Xerxes: Plut. *Them.* c. 10, 5 tells the story of his dog not bearing to be left behind on the occasion. **βασιλέως**: the article is generally omitted when the Persian King is meant. Cp. c. 10, 4, *Them.* c. 7, 1 with my n. *ad l.*

6. **ἔγγονον**: Agariste was niece (not 'granddaughter') of Cleisthenes, the Alcmaeonid reformer, being the daughter of his brother Hippocrates. Plutarch confuses this Cleisthenes with his grandfather the tyrant of Sicyon, who was great-grandfather of Agariste, the mother of Pericles. The following stemma will explain this and other family connexions mentioned in the course of this Biography—

G



⌣ denotes married. ⁓⁓⁓ denotes illegitimacy. *m.* denotes married. ** denotes a different family.

6. **ἐξήλασε Πεισιστρατίδας**: this he did as head of the Alcmaeonidae, Ol. 67, 3 = B.C. 511, through the agency of Cleomenes and the Spartans, and with the countenance of the Delphic oracle (Herod. v 62 ff.) Cp. Aristot. Ἀθ. πολ. cc. 19 f. The omission of the article with patronymic forms is not uncommon. **κατέλυσε**, 'put an end to,' 'broke up,' the technical term for 'overthrowing' an established government (more rarely a single person in authority as c. 16, 3). Cp. Aristot. *Pol.* p. 1272[d], 9 *καταλῦσαι τὴν βασιλείαν*, p. 1301[b], 21 *τὴν ἐφορείαν* and see Gr. Ind. to *Gracch.* p. 227[a].

7. **ἔθετο**, not *ἔθηκε*, because the laws were binding on the legislator himself also. Usually *θέσθαι νόμους* is said of a republican legislature who pass laws for themselves; *θεῖναι* of the supreme legislator who imposes them upon others; hence Aristotle (*Ἀθην. πολ.* c. 22) applies it to Cleisthenes.

8. **ἄριστα κεκραμένην κτλ.**, 'admirably tempered and suited to promote unanimity among the people.'

This mixture of a mild democracy with aristocratic elements was regarded more favourably by late writers than by contemporaries. Isocrates indeed (*or.* 16, 27) highly extols it: *ἐκείνην τὴν δημοκρατίαν ἐξ ἧς οἱ πολῖται πρὸς μὲν ἀνδρίαν οὕτως ἐπαιδεύθησαν, ὥστε τοὺς βαρβάρους τοὺς ἐπὶ πᾶσαν ἐλθόντας τὴν Ἑλλάδα μόνοι νικᾶν μαχόμενοι, περὶ δὲ δικαιοσύνης τοσαύτην δόξαν ἔλαβον, ὥσθ' ἑκόντας αὐτοῖς τοὺς Ἕλληνας ἐγχειρίσαι τὴν ἀρχὴν τῆς θαλάττης, τὴν δὲ πόλιν τηλικαύτην ἐποίησαν καὶ τῇ δυνάμει καὶ ταῖς ἄλλαις κατασκευαῖς, ὥστε τοὺς φάσκοντας αὐτὴν ἄστυ τῆς Ἑλλάδος εἶναι . . . δοκεῖν ἀληθῆ λέγειν.*

§ **2** l. 9. **κατὰ τοὺς ὕπνους**: the plural is not uncommon, especially with prepositions. See the instances quoted in my n. to *Them.* c. 28, 3.

7 10. **ἔδοξε τεκεῖν**, 'fancied that she had given birth to.' Cp. *Pyrrh.* c. 11, 2 *ἔδοξε κατὰ τοὺς ὕπνους ὑπ' Ἀλεξάνδρου καλεῖσθαι*, *Arist.* c. 11, 6 *ἔδοξε κατὰ τοὺς ὕπνους ἐπερωτώμενον αὐτὸν εἰπεῖν*, *Them.* c. 26, 2 *ὄναρ ἔδοξεν ἰδεῖν δράκοντα . . . προσανέρποντα τῷ τραχήλῳ*, where other instances are cited in my note *ad l.* The story is borrowed from Herod. VI 131 *ἔγκυος ἐοῦσα εἶδε* (*sc.* Agariste) *ὄψιν ἐν τῷ ὕπνῳ, ἐδόκεε δὲ λέοντα τεκεῖν, καὶ μετ' ὀλίγας ἡμέρας τίκτει Περικλέα Ξανθίππῳ.* Cp. the parody of an oracle (Herod. v 92, 3) about Cypselus, the future tyrant of Corinth, Arist. *Eq.* 1037,

ἔστι γυνή, τέξει δὲ λέονθ' ἱεραῖς ἐν Ἀθήναις,
ὃς περὶ τοῦ δήμου πολλοῖς κώνωψι μαχεῖται
ὥστε περὶ σκύμνοισι βεβηκώς.

11. **τὰ ἄλλα**, adv. acc.; **τὴν ἰδέαν**, 'in form, aspect,' acc. of respect after *ἄμεμπτον*.

Cp. *Flamin.* c. 1, 1 *ἰδέαν μὲν ὁποῖος ἦν πάρεστι θεάσασθαι τοῖς βουλομένοις ἀπὸ τῆς ἐν Ῥώμῃ χαλκῆς εἰκόνος*, *Alex.* c. 4, 1 *τὴν μὲν οὖν ἰδέαν τοῦ σώ-*

ματος οἱ Λυσίππειοι μάλιστα τῶν ἀνδριάντων ἐμφαίνουσιν, *Demetr.* c. 2, 2 ἰδέᾳ καὶ κάλλει προσώπου θαυμαστὸς καὶ περιττός, Diod. Sic. III 8 (Aethiopes) ταῖς μὲν χρόαις εἰσὶ μέλανες, ταῖς δὲ ἰδέαις σιμοί, τοῖς δὲ τριχώμασιν οὖλοι.

12. **προμήκη . . . καὶ ἀσύμμετρον**, 'longish and out of proportion' to the rest of his person; cp. Aristot. *περὶ ζῴων πορ.* c. 8 p. 708ᵃ 15 *ὅσα κατὰ τὸ μῆκος ἀσύμμετρά ἐστι πρὸς τὴν ἄλλην τοῦ σώματος φύσιν.* For *τῇ κεφαλῇ*, the dat. of respect, cp. c. 27, 4 *τρυφερόν τινα τῷ βίῳ*, *Them.* c. 2, 1 *μαλακὸν τῇ ψυχῇ*, *Alcib.–Coriol.* c. 2, 1 *ἁπλοῦς τις τῷ τρόπῳ.* This use of the dative is much affected by Polybius.

13. **ὅθεν**, 'for which reason,' c. 2, 2; c. 13, 3.

14. **κράνεσι περιέχονται**, 'are covered with helmets.' Hence the joke of Cratinus in his 'Thracian women' *fr.* 71 (c. 13, 6) where he speaks of him as *τῴδεῖον ἐπὶ τοῦ κρανίου ἔχων*, 'having (the dome of) the Music-Hall on the top of his skull.'

15. Plut. frequently uses *μή* with participles, especially those of *βούλεσθαι, δύνασθαι* and *τολμᾶν*, which do not represent a condition and where *οὐ* is the proper negative in classical Greek; cp. c. 23, 1; c. 29, 2; c. 34, 4. Stegmann quotes 341 instances from the *Lives*, where *μή* is found with causal, temporal, modal or purely attributive participles, and 211 from the *Morals*. On the other hand, there are 629 instances in the *Lives*, and 538 in the *Morals*, where *οὐ* is employed. As a rule, Plut. prefers *μή* where the negative is emphasised, and sometimes, as in the passage before us, to avoid a disagreeable hiatus.

ὡς ἔοικε, *videlicet*. The real reason was that he continued to be Strategus for so many years that the helmet seemed an indispensable part of him. See c. 37, 1, and E. Curtius (*Hist. Gr.* II p. 457) who quotes (*ib.* p. 599) *Arch. Zeitung* 1860 p. 40.

16. **οἱ Ἀττικοὶ ποιηταί**, *i.e.* the Attic comic poets.

17. ϹΧΙΝΟΚΈΦΑΛΟΝ, 'with a head like a squill' (*σχῖνος*) *i.e.* pointed, peaked. See the quotation from Cratinus in c. 13, 4.

18. **ἔστιν ὅτε**, *est ubi*, 'sometimes.' So c. 24, 3; c. 15, 3 *ἦν ὅτε*.

§ **3** l. 18. **τῶν κωμικῶν**, 'the comic poets,' c. 4, 2; c. 13, 10.

19. Cratinus, Telecleides (l. 25), and Eupolis (l. 30) were all poets of the old or political and personal period of comedy, who lived just before and during the Peloponnesian war, and therefore were contemporaries of Pericles. The last of the three flourished after his death. They belonged to the conservative or anti-demagogic party at Athens; their hero and idol was Cimon (see Cratin. *Archilochi fr.* 1 ed. Kock), after whose death, when Thucydides, son of Melesias, was at the head of the party, Cratinus was more bitter and venomous than ever in his invective against Pericles, whether ridiculing his personal appearance, as here and *fr.* 355 *ἀνελκταῖς ὀφρύσι σεμνόν*, 'high and mighty with up-drawn eye-brows,' or seeking to make the people jealous and suspicious of him by calling him Zeus and Πανδιονίδα πόλεως βασιλεῦ τῆς ἐριβώλακος (*Drapetides* fr. 56), or throwing contempt on his eloquence, the chief source of his power and in the poet's view an unsupportable tyranny. Cratinus attacked also the lax morals of his day in his Μαλθακοί, Πλοῦτοι, Χειρῶνες, the rich debauchees in his

'Αρχίλοχοι, foreign cults and strange superstitions in his *Θρᾷτται* and *Τροφώνιος*, the Sophists as corrupters of the ancient discipline and regime when men lived a happy life *ἀγανόφρονος ἡδυλόγου σοφίας πόθῳ περισσοκαλλεῖς*, *mitis et dulce loquentis sapientiae amore supra modum pulcri.*

ἐν Χείρωσι: the Cheirons — so named from the chorus which was composed of sages, bearing in their outward appearance a certain resemblance to the instructor of Achilles—was one of Cratinus' strongest political pieces. It contained bitter attacks on Aspasia and Pericles with frequent appeals to the ancient constitution of Solon against the dangerous experiments of the great demagogue.

20. Στάσις δὲ καὶ πρεσβυγενὴς Κρόνος κτλ.: Mein. II 147, Kock I 86. The lines are from a choral song, to be taken in connexion with the fragment quoted c. 24, 4, where also the genealogy of Aspasia is given in the style of the old theogonies. As Pericles is dubbed 'the Olympian Zeus,' so his father naturally is the old *Κρόνος* (*Saturnus*), the representative of all old-fashioned things, his mother 'faction,' 'party-strife,' for it was the contention between political parties which made him great, and, like Zeus, he is enthroned on the destruction of ancient order. Curtius *Hist. Gr.* II pp. 454–5. μιγέντε, 'embracing.'

22. κεφαληγερέταν, a parody on the Homeric epithet *νηφεληγερέτην*, 'cloud-compeller'; the word has no meaning in itself, but it is suggestive of the peculiar shape of Pericles' head, and of his being a Zeus upon earth. θεοὶ καλέουσιν, as in Hom. *Il.* I 403, *Od.* XII 61, Hesiod *Theog.* 187.

23. **ἐν Νεμέσει**: Mein. II 85, Kock I 49. The *Nemesis* was one of the most scurrilous attacks of Cratinus on Pericles and Aspasia, the former under the name of Zeus, the latter under that of Nemesis.

The allegorical tradition according to the author of the *Κύπρια* (ap. Athenae. VIII c. 10) about Nemesis, the virgin divinity of Rhamnus (Attica), was identical with that of Leda, as mother of that Helen who was the cause of so many woes to Greece. Cp. Isocr. 'Ελένης ἐγκώμιον c. 59 *κύκνος γενόμενος* (*Ζεὺς*) *εἰς τοὺς Νεμέσεως κόλπους κατέφυγε*, Hyginus *Astron.* 8 (p. 44, 5 Bunte), Apollodorus 3, 10, 7. The poet accepts and mixes up the dual tradition according as it suited his fancy. Phidias set the example in the group on the base of his statue of Nemesis, in which he represented Leda bringing Helen to Nemesis (Pausanias I c. 33, 7–8).

24. μόλ', ὦ Ζεῦ ξένιε καὶ καράνιε, an iambic trimeter with the first foot wanting. The point of the former epithet 'protector of strangers' is not clear. It may refer to his proposed abrogation of his own law affecting illegitimate (*νόθοι*) children (c. 37, 2) in favour of Pericles his son by Aspasia (Mein. *Fr. Com. Gr.* V p. XXXVI); the latter has reference to his personal peculiarity (l. 12) with a play perhaps on *κεραύνιε*.

Blass retains the MS. reading καρᾶϊε, a name of the god familiar to a Boeotian but not to an Athenian audience.

§ 4 l. 25. **Τηλεκλείδης**: *Fr. inc.* 43 (Mein. II 373, Kock I 220). This passage must be taken in connexion with that quoted c. 16, 1.

26. **ἠπορημένον**, 'reduced to his wits' end'; cp. Eur. *Iph. A.* 537 ὡς ἠπόρημαι πρὸς θεῶν τὰ νῦν τάδε. **αὐτόν** *sc.* Pericles. **ἐν τῇ πόλει** *i.q.* ἐν τῇ ἀκροπόλει, a meaning often found in official documents and inscriptions. See Thuc. II 15, 6, and cp. c. 32, 2, Aristot. Ἀθην. πολ. c. 24, 3, Xen. *de red.* c. 5, 12, *Anab.* VII 1, 27, Antiph. *or.* 6 § 39, but in Aristophanes, *Eq.* 267, *Av.* 832, *Nub.* 69, always ἐν πόλει without the article.

27. ΚΑΡΗΒΑΡΟΫΝΤΑ, 'top-heavy,' *i.e.* sinking with the weight of the cares of state, also because of the abnormal size of his head. Aristophanes has another form καρηβαριᾶν. Bergk (*Rel. Com. att. ant.* p. 330) suggests that the anapaestic tetrameter ran as follows :—

ποτὲ μέν γ' ἀπορῶν . . . . . καρηβαριῶν τε κάθηται,
ποτὲ δ' ἐκ κεφαλῆς ἐνδεκακλίνου θόρυβον πολὺν ἐξανατέλλει.

28. ΚΕΦΑΛΗ͂C ἙΝΔΕΚΑΚΛΊΝΟΥ, not, as Liddell-Scott, 'a head as long as eleven couches,' nor, as Denis (*La Comédie grecque* I p. 170 note 1), 'tête longue comme onze lits ou plutôt d'une longueur telle qu'il eût fallu onze lits pour la porter,' nor, as F. H. Bothe (*Poet. com. gr. fr.* Didot p. 128), 'tam grandis ut undecim stratis indigeat (Pericles), in quibus accumbat'; but 'large enough to hold ten couches,' 'roomy.' Cp. Xen. *Oec.* c. 8, 13 καὶ ὅσα λέγω, ἔφη, πάντα οὐκ ἐν πολλῷ τινι μείζονι χώρᾳ ἔκειτο ἢ ἐν δεκακλίνῳ στέγῃ συμμέτρῳ, *Symp.* c. 2, 18 οἶκος ἑπτάκλινος, Athenae. II c. 29 ὅτι καὶ τρίκλινοι οἶκοι καὶ τετράκλινοι καὶ ἑπτάκλινοι καὶ ἐννεάκλινοι . . . ἦσαν παρὰ τοῖς παλαιοῖς.

Ἀντιφάνης (Mein. III 147, Kock II 129),

συναγαγὼν
τρεῖς ὄντας εἰς τρίκλινον ὑμᾶς.

Φρύνιχος (Mein. II 607, Kock I 387),

ἑπτάκλινος οἶκος ἦν καλός,
εἶτ' ἐννεάκλινος.

Cp. also Plut. *Mor.* 679 B οὐκ ὀρθῶς οἱ πλούσιοι νεανιεύονται κατασκευάζοντες οἴκους τριακοντακλίνους καὶ μείζους, Diod. Sic. XXXI (Excerpt. Phot. p. 516 Wessel. (de carcere Albano)) ἔστι δὲ ὁ κάρκαρος ὄρυγμα κατάγειον βαθύ, τὸ μὲν μέγεθος ἔχον οἴκου μάλιστά πως ἐννεακλίνου.

In a notice of Ussing's *Om Grækernes og Romernes Huse*, contributed to the *Revue Critique et Littéraire* 14 July 1877, C. Graux quotes three passages of Aristotle, which he thinks may throw doubt on the traditional interpretation. Speaking of a fabulous animal, called sometimes *βόλινθος*, sometimes *βόνασος* by the ancients, Aristotle says, *Hist. Anim.* I 45 = p. 630^{a}, 22 *τὸ δὲ δέρμα αὐτοῦ κατέχει εἰς ἑπτάκλινον ἀποταθέν*, and *de mirab. ausc.* c. 1 = p. 830^{a}, 16 *ὅταν δὲ ἐκδαρῇ τὸ δέρμα κατέχειν τόπον ὀκτάκλινον*, and then in the same book c. 127 = p. 842^{a}, 22 in speaking of the space covered by a certain fire burning, *ὁ δὲ καιόμενος τόπος ἐστὶν οὐ πολύς, ὡς ἔοικεν, ἀλλ' ὅσον μάλιστα πεντακλίνου τὸ μέγεθος.* Comparing these three texts with Pollux I 79 *λέγεται δὲ καὶ οἶκος τρίκλινος, πεντάκλινος καὶ δεκάκλινος, καὶ ἁπλῶς πρὸς τὸ μέτρον τοῦ μεγέθους ὁ τῶν κλινῶν ἀριθμός*, Graux is inclined to agree with Beckmann that *κλίνη* had come to be used by the Greeks for a certain superficial measure, which he reckons at 10 square cubits (4 × 2½). This is probably its meaning in Diodor. Sic. xx c. 91 where in describing a siege-engine (*ἑλέπολις*) used by Demetrius before Rhodes, the writer says *ἐκ δὲ τῶν γωνιῶν ὑπῆρχον <κίονες> ἴσοι τῷ μήκει οὕτω συννενευκότες εἰς ἀλλήλους ὥστε, τοῦ παντὸς κατασκευάσματος ὄντος ἐννεαστέγου, τὴν μὲν πρώτην στέγην ὑπάρχειν κλινῶν μγ', τὴν δ' ἀνωτάτω θ'.*

28. **θόρυβον πολὺν ἐξανατέλλειν**, 'causes a loud noise of war to arise.'

30. **ὁ δ' Εὔπολις ἐν τοῖς Δήμοις**: Mein. II 458, Kock I 280.

The *Δῆμοι* of Eupolis was a political piece, so called because the chorus was composed of representatives of the Attic demes. It turned on the internal politics or rather on the moral condition of Athens, just as his *Πόλεις*, in which the chorus was composed of representatives of towns of the Athenian confederation, criticised the conduct of the Athenians towards their allied or subject city-states. In the former play, the dramatist introduced deceased legislators on the stage—Solon, Miltiades, Aristides, Pericles (*Aristid.* III 433 B)—conferring on state affairs. The quotation in c. 24, 6 is taken from the same play. It must have been brought out before Ol. 91, 1 = B.C. 416/7, because Nicias is supposed to be alive and still at Athens at the time of its representation. Cp. c. 24, 6.

πυνθανόμενος, 'asking questions' *i.e.* representing his characters as putting questions. Cp. Thuc. I 5, 2 *οἱ παλαιοὶ τῶν ποιητῶν τὰς πύστεις τῶν καταπλεόντων πανταχοῦ ὁμοίως ἐρωτῶντες εἰ λῃσταί εἰσιν* for *ἐρωτῶντας ποιοῦντες*. See c. 4, 2.

31. **τῶν . . . δημαγωγῶν**, 'popular leaders,' in good sense; c. 10, 3; *Them.* c. 2, 2.

33. **ὅ τι περ κεφάλαιον . . . ἤγαγες**, 'him you brought from below, who is the very (*i.e.* right and real) head of those in the nether world.' Cp. Lucian *Philops.* c. 6 *ὅτι περ τὸ κεφάλαιον αὐτὸ ἐξ ἑκάστης προαιρέσεως* ('school'), *αἰδεσίμους ἅπαντας καὶ μονονουχὶ φοβεροὺς τὴν πρόσοψιν*, where, as in other passages, the writer deviates from Attic usage in adding the article, as is pointed out by Cobet *Var. L.* p. 312. The proper expressions were *ὅτι περ ὄφελος* (Arist. *Eccl.* 56), *ὅτι <περ> ἦν αὐτῶν ἄνθος* (Thuc. IV 133, 4 acc. to Cobet's correction of the vulgate), *ὅτι περ ἐσθλόν* (not *ὅτι* or *ὅπερ*). Plutarch, of course, presupposes an allusion to the peculiar shape of the head of

the statesman. **τῶν κάτωθεν ἤγαγες** is for *τῶν κάτω κάτωθεν ἤγαγες*—a very common form of attraction, when the verb of the clause implies movement. Cp. c. 27, 4; c. 34, 4; *Timol.* c. 16, 5 *τὸν ἀπὸ τῆς πέτρας κατῆγον.* The person addressed must be the old general Myronides, not, as Hermann (*Opusc.* v 292) thinks, Ἑρμῆς ψυχόπομπος.

CHAPTER IV

§ 1 l. 1 **τῶν μουσικῶν**, *artis musicae.* 8

Cp. Xen. *Cyr.* I vi 38 *ἐν τοῖς μουσικοῖς τὰ νέα καὶ ἀνθηρὰ εὐδοκιμεῖ.* The ancient Greeks attached so much importance to music, at least playing on the cithara and learning lyric poetry by heart, as to make it an essential part of public education (*παιδεία ἐλευθέριος*, Aristot. *Pol.* p. 1338a, 13), not only as being a noble and worthy occupation *πρὸς τὸ καλῶς σχολάζειν*, but as exercising a valuable influence in the formation and development of mind and character. Plato *Rep.* IV 424 C quotes an utterance of Damon's with approbation:—*εἶδος καινὸν μουσικῆς μεταβάλλειν εὐλαβητέον ὡς ἐν ὅλῳ κινδυνεύοντα· οὐδαμοῦ γὰρ κινοῦνται μουσικῆς τρόποι ἄνευ πολιτικῶν νόμων τῶν μεγίστων.*

2. **Δάμωνα**: according to the Scholiast on Plato *Alc.* I p. 118 C, Damon was the pupil of Lamprocles, Lamprocles of Agathocles, Agathocles himself of Pythocleides. Pericles in his youth, according to Plato *ib.*, was at first a pupil of the last mentioned teacher and not until later of Damon. The same writer (*Laches* 180 D) extols Damon as *ἀνδρῶν χαριέστατον οὐ μόνον τὴν μουσικήν, ἀλλὰ καὶ τἆλλα ὁπόσα βούλει ἄξιον συνδιατρίβειν νεανίσκοις.* He makes mention of him again *Rep.* III p. 400 B, IV p. 424 C. Isocrates also (*or.* 15, 235), as well as the comic poet Plato (l. 16), represents him as Pericles' master: Περικλῆς δὲ δυοῖν ἐγένετο μαθητής, Ἀναξαγόρου τε καὶ Δάμωνος τοῦ κατ' ἐκεῖνον τὸν χρόνον φρονιμωτάτου δόξαντος εἶναι τῶν πολιτῶν. Cp. *Arist.* c. 1, 7 Δάμων ὁ Περικλέους διδάσκαλος, ὅτι τὸ φρονεῖν ἐδόκει τις εἶναι περιττός, ἐξωστρακίσθη.

3. **βραχύνοντας**: the name therefore comes from the root *δαμ-* 'tame,' and is not a dialectic form of *Δήμων.*

4. **ἐκφέρειν**, 'to pronounce.'

Cp. *Mor.* 738 B *ἔλεγε πρώτην φύσει φωνὴν τῶν ἐνάρθρων ἐκφέρεσθαι διὰ τῆς τοῦ ἄλφα δυνάμεως*, 747 E, 1010 A, 1011 C, Athenae. III p. 94 F *οἱ δὲ διὰ τοῦ ῡ στοιχείου ἐκφέροντες (σταγόνα) κατ' ἀναλογίαν λέγουσιν ἀπὸ τοῦ ὑός*, Apollonius *lex. Hom.* p. 1 *ἆ ψιλῶς καὶ δασέως ἐκφερόμενον δηλοῖ σχετλιασμόν.*

5. **παρά**, *apud*, 'in the school of.' Cp. Arist. *Ran.* 910 *παρὰ Φρυνίχῳ τραφέντες.* **Πυθοκλείδης** of Ceos, according to the Schol. on Plato *Alcib.* I p. 118 C, *μουσικὸς ἦν, τῆς σεμνῆς μουσικῆς διδάσκαλος καὶ Πυθαγόρειος.*

6. **διαπονηθῆναι**, 'worked at.' Cp. Plat. *legg.* 846 D *δύο τέχνας ἀκριβῶς διαπονεῖσθαι σχεδὸν οὐδεμία φύσις ἱκανὴ τῶν ἀνθρωπίνων*, *Phaedr.* 273 E. **τὸν ἄνδρα** is instead of personal or demonstrative pronoun. Cp. *Them.* c. 12, 2 with my n. *ad l.*

7. **ἄκρος**, *summus in arte sua.* Cp. *Num.* c. 13, 3 *ἕνα τῶν ἄκρων δημιουργῶν*, *Dem.* c. 6, 2 *τῶν ἄκρων γενέσθαι δολιχοδρόμων*, *Pelop.* c. 23, 3 *πάντων ἄκροι τεχνῖται καὶ σοφισταὶ τῶν πολεμικῶν ὄντες.*

The source of this statement is Plato *Protag.* 316 D, where Protagoras explains that, though he was the first to dub himself Sophist, sophistic existed long before his time, only the early professors were afraid to declare themselves Sophists, and practised the art under various disguises, as poets, musicians, gymnasts: *μουσικὴν δὲ Ἀγαθοκλῆς τε ὁ ὑμέτερος πρόσχημα ἐποιήσατο, μέγας ὢν σοφιστής, καὶ Πυθοκλειδῆς καὶ ἄλλοι πολλοί· οὗτοι πάντες φοβηθέντες τὸν φθόνον ταῖς τέχναις ταύταις παραπετάσμασιν ἐχρήσαντο.*

καταδύεσθαι εἰς, 'took refuge in,' 'sheltered himself behind.' Cp. *Mor.* 1072 F *ὑπὸ Καρνεάδου πιεζόμενον εἰς ταύτας καταδύεσθαι τὰς εὑρησιλογίας.*

9. **ἐπικρυπτόμενος**, 'by way of concealing,' imperf. participle which is used more often than the present in a conative sense. See on *Them.* c. 2, 6, *Dem.* c. 6, 2. *Δεινότης* is used of conspicuous 'cleverness' in anything, especially of 'oratorical skill' and 'political insight.' Cp. *Cim.* c. 3, 4; *Dem.* c. 8, 2.

11. **ἀθλητῇ** with **τῶν πολιτικῶν**. The function of the *ἀλείπτης* was to anoint with oil the body of an *ἀθλητής* before and after the exercises of the palaestra, and was thus a subordinate branch of that of the *γυμναστής* or *παιδοτρίβης*. From meaning 'a trainer in gymnastic exercises' it came to mean 'a trainer' or 'teacher' generally. (See my n. to *Them.* c. 1, 2.) The word is especially applicable here, because Damon was not himself a practical statesman but only helped Pericles to become one, just as the *ἀλείπτης* did not himself enter the lists, but only helped others to win prizes.

§ **2** l. 13. **παρακαλύμματι**, 'as a veil,' *i.e.* 'excuse, pretext.'

For this figurative meaning of *παρακάλυμμα*, cp. *Poplic.* c. 3, 4 *τῇ ἀβελτερίᾳ προσποιήματι καὶ παρακαλύμματι . . . χρησάμενος ἀσφαλείας ἕνεκα πρὸς τοὺς τυράννους*, *Mar.* c. 29, 4 *τοῦτο προσέθηκε τὸ σοφὸν ὥσπερ παρακάλυμμα τῆς αἰσχύνης*, *Ages.* c. 37, 6 *ἀτόπου καὶ ἀλλοκότου πράγματος παρακαλύμματι τῷ συμφέροντι τῆς πατρίδος χρησάμενος*, *Galb.* c. 20, 1 *εἰδὼς φυγῆς ὑποκόρισμα καὶ παρακάλυμμα αὐτῷ τὴν ἀρχὴν δεδομένην*, *Mor.* 27 E *ἐχρήσατο τῆς ἀπορίας παρακαλύμματι κοιμωμένῳ ποιήσας ὅμοιον ἑαυτόν*, Lucian *de merc. cond.* c. 5.

15. **παρέσχε . . . διατριβήν**, 'furnished a subject of merriment.' Cp. *Timol.* c. 11, 1 *διατριβὴν τοῖς Ῥηγινοῖς παρεῖχον*, *Arat.* c. 34, 2 *διατριβὴν καὶ γέλωτα πολὺν παρασχόντες*, *Alcib.* c. 13, 3 *τοῖς κωμικοῖς ὁμοῦ τι πᾶσι διατριβὴν ἀεὶ*

σκωπτόμενος ἐν τοῖς θεάτροις παρεῖχε. **γοῦν**, 'at all events,' confirms a general assertion by giving a particular instance of the truth of it; c. 5, 2; c. 38, 2.

16. Plato, the comic dramatist, flourished B.C. 428–B.C. 389. His *Cleophon* gained the third prize, when Aristophanes was first with the *Ranae.* Cobet (*obs. cr. in Plat. rel.* p. 188) thinks that the quotation here given is from his *Σοφισταί.*

καί, 'even' or perhaps 'amongst other gibes.' **πεποίηκεν**, *finxit;* c. 24, 6.

18. λέξον: the question is put in a following verse.

19. Χείρων, *tu alter Chiron*, predicate. Cheiron, the wisest and justest of all the centaurs, the instructor of Jason, Asclepius and Achilles, is here taken as the type of a teacher of great men.

Such instances of apposition are common especially in proverbial expressions, as Arist. *Lys.* 928 Ἡρακλῆς ξενίζεται, Cratinus Δραπετίδες fr. 52 ὁ δ' ὄνος ὕεται sc. *quemadmodum asinus ob cutis duritiem pluvia nihil offenditur*, Χείρωνες fr. 229 ὄνοι δ' ἀπωτέρω κάθηνται τῆς λύρας, Theopompus *fr.* 40 τέττιξ κελαδεῖ, *garrit ut cicada*, Theognis 1361 ναῦς πέτρῃ προσέκυρσας, Herondas VI 14 κύων ὑλακτέω ταύταις, Plat. *Hipp. ma.* 292 D οὐδέν σοι μᾶλλον γεγωνεῖν δύναμαι ἢ εἴ μοι παρεκάθησο λίθος.

§ 3 l. 20. **διήκουσε**, 'was a hearer, disciple, of.' *Them.* c. 2, 3. Zenon of Elea or Velia (Magna Graecia) lived in the middle of the 5th century. He was the favourite pupil of Parmenides, and inventor of dialectic. Plato (*Phaedr.* 261 D) refers to his paradoxes on the subjects of the 'One and Many,' 'Rest and Motion' etc.: *τὸν Ἐλεατικὸν Παλαμήδην* (Zenon) *λέγοντα ἴσμεν τέχνῃ, ὥστε φαίνεσθαι τοῖς ἀκούουσι τὰ αὐτὰ ὅμοια καὶ ἀνόμοια, καὶ ἓν καὶ πολλά, μένοντά τε αὖ καὶ φερόμενα.* The dialogue Sophista was written to overthrow this antilogic method, in order to make way for a rational logic. See W. H. Thompson *ad l.c.*

21. **πραγματευομένου περὶ φύσιν**, 'when he was discoursing of natural philosophy.' "*Πραγματεύεσθαί περί τι* vel *περί τινος* is dicitur ab Aristotele, qui in investiganda et cognoscenda aliqua re via ac ratione procedit; itaque coniunctum legitur cum verbis *διαλέγεσθαι, ζητεῖν, θεωρεῖν*" H. Bonitz, *Ind. Arist. s. v.*

23. **ἀπορίαν**, 'puzzle.'

24. **ἕξιν**, 'skill as the result of practice in discussion.' See Bonitz *Index Aristot.* p. 261ᵃ.

Timon of Phleius (N.E. Peloponnesus) lived about B.C. 280. He was a pupil of Pyrrhon, the Sceptic, and a famous *σιλλογράφος* or writer of satiric compositions (*σίλλοι*) in hexameter verse on the dogmatic systems of philosophers of his own and earlier ages.

9 26. ἀμφοτερογλώσσου, 'of two-edged tongue,' who could argue equally for and against the same thesis. σθένος οὐκ ἀλαπαδνόν, a reminiscence of the Homeric line (*Il.* VII 257) ἢ συσὶ κάπροισιν τῶν τε σθένος οὐκ ἀλαπαδνόν.

27. πάντων ἐπιλήπτορος, 'assailant, censurer, of things or men in general.'

§ 4 l. 28. **ὁ πλεῖστα Π. συγγενόμενος**, 'the man who had most intercourse with Pericles.' Cp. [Dem.] *or.* LXI 45 for the statement. The verb *συγγίγνεσθαι* is generally used of the disciple holding converse with the master, rarely, as here, of the master with the disciple. So *Arat.* c. 13, 1 *ὥστε καὶ Ἀπελλῆν ἐκεῖνον ἤδη θαυμαζόμενον συγγενέσθαι τοῖς ἀνδράσιν ἐπὶ ταλάντῳ*. Cp. *συνῆν* l. 10.

29. **ὄγκον**, 'weight,' 'air of importance.' Cp. *Nic.* c. 5, 2 *ὁ μάλιστα . . . συμπεριθεὶς ὄγκον αὐτῷ καὶ δόξαν*, *Mar.* c. 28, 1 *πρὸς χάριν ἐνδιδοὺς τοῖς πολλοῖς παρὰ τὸν ὄγκον καὶ τὸ κοινὸν ἀξίωμα τῆς ἀρχῆς*, *Mor.* 813 D *ταῖς μικροτέραις ἀρχαῖς ἀξίωμα προστιθέναι καὶ ὄγκον*, *Demetr.* c. 41, 4 *ὡς ἐπὶ σκηνῆς τὸ βάρος ὑποκρίνοιντο καὶ τὸν ὄγκον τοῦ ἀνδρός*. **φρόνημα δημαγωγίας ἐμβριθέστερον**, 'jene Kraft, jenen festen und standhaften Muth das Volk zu leiten' (*Kaltwasser*), but it may mean 'a gravity of sentiment too great for an ordinary leader of the people.'

The adjective *ἐμβριθής*, lit. 'weighty,' 'ponderous,' has various shades of metaphorical meaning in Plutarch, which are to be determined by the context, as 'solid' (sometimes 'stolid'), 'grave,' 'earnest,' 'staid,' 'firm,' 'imperturbable.' *Arat.* c. 4, 1 *φρόνημα διέφαινεν οὐ μικρὸν οὐδὲ ἀργόν, ἐμβριθὲς δὲ καὶ παρ' ἡλικίαν ἀσφαλεστέρᾳ γνώμῃ κεκραμένον*, *Demetr.* c. 5, 4 *πάθος οὐ μειρακίου παθὼν ἐν ἀρχῇ πράξεως ἀνατραπέντος ἀλλ' ἐμβριθοῦς στρατηγοῦ κεχρημένου πραγμάτων μεταβολαῖς*, *Cor.* c. 4, 1 *τὰ δ' ἐμβριθῆ καὶ βέβαια φρονήματα αὔξουσιν αἱ τιμαί*, *Marc.* c. 28, 3 *πολλὴν πεῖραν παρεσχήκει τοῦ . . . ἐμβριθὴς γεγονέναι καὶ φρόνιμος*, *Alex.* c. 4, 5 *ἡ φιλοτιμία παρ' ἡλικίαν ἐμβριθὲς εἶχε τὸ φρόνημα καὶ μεγαλόψυχον*, *Ti. Gr.* c. 10, 1 *νεανίαν ἐμβριθῆ τὸ ἦθος καὶ κόσμιον*, *Brut.* c. 1, 1 *τὴν φύσιν ἐμβριθῆ* ('unexcitable,' 'phlegmatic') *καὶ πραεῖαν οὖσαν ἐπεγείρας ταῖς πρακτικαῖς ὁρμαῖς*, but in c. 6, 4 *τὸ ἐμβριθὲς αὐτοῦ καὶ μὴ ῥᾳδίως μηδὲ παντὸς ὑπήκοον τοῦ δεομένου πρὸς χάριν* it means 'firmness of purpose,' 'resolute character,' *Dion* c. 2, 3 *Δίων καὶ Βροῦτος ἄνδρες ἐμβριθεῖς καὶ πρὸς οὐδὲν ἀκροσφαλεῖς οὐδ' εὐάλωτοι πάθος*, *Dem.-Cic.* c. 2, 3 *ἀγαπᾶν ἀγεννὲς καὶ λιχνεύειν τὴν ἀπὸ τοῦ λόγου δόξαν, ὅθεν ἐμβριθέστερος ταύτῃ καὶ μεγαλοπρεπέστερος ὁ Δημοσθένης (τοῦ Κικέρωνος)*, *Dion* c. 11, 1 *νέαν ψυχὴν κατασχεῖν ἐμβριθεστέροις λογισμοῖς*.

30. **(ὁ) συνεξάρας**, 'who helped to call forth,' or 'to elevate, ennoble.'

31. Anaxagoras of Clazomenae (Ionia) was born about 500 B.C. He appears to have visited Athens about 480 B.C. Plutarch is more just to the great philosopher than Cicero, who (*Brut.* c. 11, 44) merely says that 'ab Anaxagora physico

eruditus exercitationem mentis a reconditis abstrusisque rebus ad causas forensis popularisque facile traduxerat (Pericles).'

32. **οἱ τότ' ἄνθρωποι.** It was rather those of a later age who gave him the surname of Νοῦς. Of the two reasons assigned by Plutarch the latter is without doubt the true one.

34. **περιττήν,** 'uncommon.' Cp. *Arist.* c. 1, 5 τὸ φρονεῖν ἐδόκει τις εἶναι περιττός, *Mor.* 255 F τὸ φρονεῖν ἐδόκει περιττή τις εἶναι, p. 295 A περιττῷ τινι καὶ οὐκ ἰδιώτῃ προσέοικεν, *Demetr.* c. 2, 2 quoted c. 3 l. 11. **θαυμάσαντες** = ὅτι ἐθαύμασαν.

Plato (*Phaedr.* 279 A) maintains that it was to his frequent converse with Anaxagoras that the great master of rhetoric owed his immense superiority. For, as he makes Socrates say, no really great art can attain perfection without endless discussion and high speculative discourse upon nature. It is by that door that the loftiness of thought (τὸ ὑψηλόνουν), the all-sided completeness (τὸ πάντῃ τελεσιουργόν) which characterize such arts would seem to enter, and those qualities Pericles acquired and added to them his great natural endowments (πρὸς τῷ εὐφυὴς εἶναι). 'It was from such converse' he continues 'that he stored his mind with lofty speculations (μετεωρολογίας ἐνεπλήσθη) and was able to penetrate to the essential nature of the Intelligent (νοῦς) and Unintelligent principle (ἄνοια) in nature—the theme on which he chiefly loved to descant; and from that source he borrowed, for the behoof of his own art, all that could be made available for it (τὸ πρόσφορον αὐτῇ).

35. **τοῖς ὅλοις πρῶτος . . . νοῦν ἐπέστησε,** 'he was the first to dethrone Chance and Necessity, and set up pure Intelligence in their room as the principle of law and order over the Universe.' His celebrated βιβλίον commenced with the words ὁμοῦ πάντα χρήματα· εἶτα νόος ἐλθὼν αὐτὰ διεκόσμησε.

37. **ἐν μεμιγμένοις κτλ.,** 'discriminating original simple substances where everything else is a medley.' *μεμιγμένοις* is predicative.

Cp. Aristot. *de anima* c. 1, 2 ἀρχήν γε τὸν νοῦν τίθεται μάλιστα πάντων· μόνον γοῦν φησιν αὐτὸν τῶν ὄντων ἁπλοῦν εἶναι καὶ ἀμιγῆ τε καὶ καθαρόν. Anaxagoras held that in everything there is a part of everything (ἐν παντὶ παντὸς μοῖρα ἔνεστι); νοῦς is the only thing that remains pure and unmixed. Cp. *Mor.* p. 876 C Ἀναξαγόρας ὁ Κλαζομένιος ἀρχὰς τῶν ὄντων τὰς ὁμοιομερείας ἀπεφήνατο, and again ἀπὸ τοῦ ὅμοια τὰ μέρη εἶναι ἐν τῇ τροφῇ τοῖς γεννωμένοις ὁμοιομερείας αὐτὰς ἐκάλεσε καὶ ἀρχὰς τῶν ὄντων ἀπεφήνατο, καὶ τὰς μὲν ὕλην, τὸ δὲ ποιοῦν αἴτιον, τὸν νοῦν, τὸν πάντα διαταξάμενον. Aristotle does not use the substantive but only the adjective τὰ ὁμοιομερῆ (στοιχεῖα), though the substantive may be traced back to Epicurus (Munro on Lucretius I 834). It means 'the element possessing similarity of parts with the thing in being.'

CHAPTER V

§ **1** l. 2. **τῆς λεγομένης μετεωρολογίας . . . ὑποπιμπλάμενος,** an adaptation from Plato's *Phaedr.* 270 A, quoted c. 8, 1 below. For μεταρσιολεσχία, 'talk about τὰ μετάρσια,' *supera ac caelestia*

(Cic. *Ac. pr.* II 41) the Ionic-poetic equivalent of τὰ μετέωρα 'celestial phaenomena,' the corresponding word in Plato, by whom it is paraded with a sort of defiance, is ἀδολεσχία, 'garrulity,' 'twaddle'—the vulgar term of reproach for philosophic διάλεξις. Cp. *Nic.* c. 23, 3 οὐ γὰρ ἠνείχοντο τοὺς φυσικοὺς καὶ μετεωρολέσχας τότε καλουμένους ὡς εἰς αἰτίας ἀλόγους καὶ δυνάμεις ἀπρονοήτους καὶ κατηναγκασμένα πάθη διατρίβοντας τὸ θεῖον, Arist. *Nub.* 333 μετεωροφένακες, 360 μετεωροσοφισταί, Eur. *fr.* 913 ed. Nauck[2]:—

> τίς τάδε λεύσσων θεὸν οὐχὶ νοεῖ
> μετεωρολόγων δ' ἑκὰς ἔρριψεν
> σκολιὰς ἀπατάς, ὧν ἀτηρὰ
> γλῶσσ' εἰκοβολεῖ περὶ τῶν ἀφανῶν
> οὐδὲν γνώμης μετέχουσα;

4. **ὡς ἔοικε**, c. 1, 1.

5. **σοβαρόν** not here in its ordinary sense 'swaggering,' 'haughty,' 'over-bearing,' but 'dignified.' Cp. c. 39, 2.

6. **καθαρὸν . . . βωμολοχίας**, 'free from, unsullied by, vulgar and unscrupulous buffoonery'; ὀχλικῆς may also mean 'that truckles to the mob.' Cp. *Lyc.-Num.* c. 2, 3 τῆς διαιρέσεως τῶν πολιτευμάτων ὀχλικὴ ἀκράτως ἡ τοῦ Νομᾶ καὶ θεραπευτικὴ τοῦ πλήθους. **βωμολοχίας**: cp. *Arist.* c. 2, 2 φύσιν ψεῦδος καὶ βωμολοχίαν καὶ ἀπάτην οὐδ' ἐν παιδιᾶς τινὶ τρόπῳ προσιεμένην. It is the very word which is applied by Plutarch (*Demetr.* c. 11, 2) to Cleon: τὴν τοῦ παλαιοῦ Κλέωνος ἀπομιμεῖσθαι δοκῶν βωμολοχίαν.

For the gen. after καθαρός, cp. *Cic.* c. 29, 7 γάμον οὐ πράξεως αἰσχρᾶς μόνον ἀλλὰ καὶ φήμης καθαρόν, *Coriol.* c. 24, 1 καθαρὸς δεισιδαιμονίας, *Timol.* c. 37, 4 καθαρὰν συνοίκων κακῶν, *Cat. mi.* c. 18, 2 ταμιεῖον καθαρὸν συκοφαντῶν, *Philop.* c. 3, 1 ἦθος φιλονικίας καθαρόν.

7. **προσώπου σύστασις κτλ.** 'composure, gravity, of countenance never relaxing into a smile.' Cp. *Demetr.* c. 17, 4 συνεστῶτι τῷ προσώπῳ, Eur. *Hipp.* 983 ξύστασις φρενῶν, *Alc.* 797 τοῦ συνεστῶτος φρενῶν. **ἄθρυπτος εἰς γέλωτα**: in this respect he resembled Anaxagoras his master and Euripides, both of whom are said to have been ἀγέλαστοι. Cp. Aelian *V. H.* VIII 13 'Αναξαγόραν . . . φασὶ μὴ γελῶντά ποτε ὀφθῆναι μήτε μειδιῶντα τὴν ἀρχήν, Aul. Gell. *N. A.* XV 20, Cic. *Acad.* II c. 23, 72.

8. **πραότης πορείας** = the κίνησις βραδεῖα which Aristotle ascribes to the μεγαλόψυχος *Eth. Nic.* c. 4, 8 p. 1125^a, 12. Demosthenes (*adv. Pantaen.* § 52), on the other hand, mentions ταχέως βαδίζειν as one of the marks of an ἐπίφθονος ἀνήρ, together with a loud voice (μέγα φθέγγεσθαι). Cp. or. I *contr. Steph.* § 77 τῆς μὲν ὄψεως τῇ φύσει καὶ τῷ ταχέως βαδίζειν καὶ τῷ λαλεῖν μέγα, οὐ τῶν εὐτυχῶς πεφυκότων ἐμαυτὸν κρίνω.

καταστολὴ περιβολῆς, not, as Liddell-Scott, 'moderation in dress,' from the meaning of *καταστέλλειν*, 'to repress,' but rather, as Kaltwasser, 'den anständigen Umwurf des Mantels' *i.e.* 'graceful, careful, adjustment of mantle.'

The *ἱμάτιον* or 'mantle' was a large square cloth, first thrown over the left shoulder, and then round the back to the right side and above or below the right arm and again brought over the left shoulder or arm so as to keep the right hand within the folds. This was called *ἐπὶ δεξία* (or *ἐπιδέξια*, 'dexterously')(awkwardly) *ἀναβάλλεσθαι*, and according to a man's skill or awkwardness in doing it, he was pronounced genteel or clownish and un-Greek (Athenae. I 21, Theophr. *Char.* c. 26 (29), Plato *Theaet.* 175 E, Arist. *Av.* 1565). See Dem. *de f. leg.* § 281 *ἔφη τὸν Σόλωνα ἀνακεῖσθαι τῆς τότε τῶν δημηγορούντων σωφροσύνης παράδειγμα, εἴσω τὴν χεῖρα ἔχοντα ἀναβεβλημένον*, 'he (*i.e.* Aeschines *Tim.* § 25) said that the sobriety of the popular speakers of former days was illustrated by the statue of Solon with his robe drawn round him and his hand within the folds.' So Phocion, says Plut. *Phoc.* c. 4, 2, was never seen *ἐκτὸς ἔχων τὴν χεῖρα τῆς περιβολῆς, ὅτε τύχοι περιβεβλημένος*. The first popular orator who broke through the custom and loosened his mantle so as to free his right hand, in order that he might gesticulate, was Cleon. See *Nic.* c. 8, 3 *τὸν ἐπὶ τοῦ βήματος κόσμον ἀνελὼν καὶ πρῶτος ἐν τῷ δημηγορεῖν ἀνακραγὼν καὶ περισπάσας τὸ ἱμάτιον καὶ τὸν μηρὸν πατάξας καὶ δρόμῳ μετὰ τοῦ λέγειν ἅμα χρησάμενος* and cp. my note to *Tib. Gr.* c. 2, 2.

9. **πρὸς οὐδὲν ἐκταραττομένη**, 'not discomposed at anything.' Cp. c. 6, 1; c. 33, 4; c. 35, 1. So Lucian *Somn.* c. 16 *ἐκταραχθεὶς πρὸς τὸν τῶν πληγῶν φόβον.*

10. **πλάσμα**, not, as Liddell-Scott, 'affectation,' but, as Kaltwasser, 'modulation.' Cp. *Brut.* c. 34, 4 *μετὰ πλάσματος φωνῆς ἔπη περαίνων οἷς τὸν Νέστορα χρώμενον Ὅμηρος πεποίηκε*, and see Wyttenb. on *Mor.* 41 B, 711 C. Demosthenes imitated Pericles in this respect: see *Dem.* c. 9, 3 with my note *ad l.* **καὶ ὅσα τοιαῦτα** *sc.* *ἐστί*, 'and the like.'

§ 2 l. 12. **γοῦν** as in c. 4, 2, c. 38, 2. **κακῶς ἀκούων** (c. 12, 1, c. 29, 3) serves for the passive of *κακῶς λέγειν*, hence it is joined with *ὑπό*: cp. c. 34, 2, Arist. *Eq.* 820 *ταυτί μ' ἀκούειν ὑπὸ τούτου*, *Nub.* 528 *ὑπ' ἀνδρῶν ἄριστ' ἠκουσάτην*. The participles are to be taken closely with *ὑπέμεινε*.

13. **βδελυρῶν**: the word is without an English equivalent: it implies 'buffoonery' as well as 'blackguardism.'

14. **σιωπῇ**: c. 34, 1. **κατ' ἀγοράν**: local designations, which are equivalent to Proper Names, are frequently anarthrous, especially after prep. as *ἐκ πόλεως*, *ἐξ ἀγροῦ* (c. 6, 2), *ἐν ἄστει* (c. 7, 4), *ἐν ἀκροπόλει* (c. 13, 8), *ἐν ἐκκλησίᾳ* (c. 14, 1), *εἰς θέατρον*, *ἐπ' ἀγοράν* (c. 7, 4), etc. In inscriptions after the 4th cent. the article is more generally found, Meisterhans [2] p. 187, 21.

15. **ἅμα τι τῶν ἐπειγόντων καταπραττόμενος**, 'while he was engaged in the despatch of some urgent business.' Cp. *Caes.*

c. 17, 5 *τὴν κατὰ πρόσωπον ἔντευξιν ὑπὲρ τῶν ἐπειγόντων τοῦ καιροῦ διὰ πλῆθος ἀσχολιῶν μὴ περιμένοντος*, *Sertor.* c. 3, 2 *τὰ μὲν ἰδὼν τὰ δ' ἀκοῇ πυθόμενος τῶν ἐπειγόντων.*

17. **τοῦ ἀνθρώπου**, 'the fellow' (c. 24, 1), with a connotation of contempt or pity, as in l. 21; c. 13, 8. See *Them.* c. 16, 2.

18. **πάσῃ . . . βλασφημίᾳ**, 'every (possible) kind of abuse.'

§ 3 l. 19. **εἰσιέναι** *sc. εἰς τὴν οἰκίαν.* Cp. c. 24, 6; *Dem.* c. 7, 1. **σκότους**: c. 35, 1.

20. **φῶς λαβόντι**, 'with a torch'—a necessary precaution, since the streets of ancient towns were not provided with lamps. In Sparta however it was the custom to walk at night *δίχα λαμπάδος, οὐ γὰρ ἔξεστι πρὸς φῶς βαδίζειν ὅπως ἐθίζωνται σκότους καὶ νυκτὸς εὐθαρσῶς καὶ ἀδεῶς ὁδεύειν*, *Lyc.* c. 12, 7.
παραπέμψαι, 'to escort him all the way'; *προπέμψαι* would mean 'to accompany only part of the way.' So l. 17 *παρακολουθοῦντος* means 'following him the whole way.'

22. Ion the aristocrat of Chios (B.C. 484–424) was one of the five Athenian tragic poets of the canon and a composer of other kinds of poetry besides; he was also a writer both on historical and philosophical subjects. The passage before us is taken probably from the *Ὑπομνήματα* (*ἱστορικά*), mentioned by the Scholiast on Arist. *Pac.* v. 836, or, as they are also called, *Ἐπιδημίαι* (Müller *FHG.* II 44a). Ion was a friend of Cimon and therefore not partial to Pericles (*Cim.* c. 9, 1).
μοθωνικήν, *vernilem*, 'forward,' 'assuming,' lit. 'such as is peculiar to *μόθακες* (*Cleom.* c. 8, 1) or *μόθωνες*, *vernae*, young Helots, who being brought up together with young Spartans obtained freedom without civic rights. Slaves so favoured would be likely to presume too much upon their position (Müller *Hist. Dor.* II 44).

23. **ὁμιλίαν**, 'ordinary social intercourse.' **ὑπότυφον**, 'somewhat arrogant,' 'pretentious.' **εἶναι** = *ἦν* (not *ἐγένετο*) of direct speech. Cp. *Them.* c. 3, 3.

24. **μεγαλαυχίαις**: c. 2, 3.

25. **ὑπεροψίαν**, 'superciliousness,' c. 37, 5.

27. **τὸ . . . ἐμμελές**, 'ease,' 'tact,' 'civility.' The word is properly applied to sound and signifies that it is capable of being used in the same melody with other sounds. Its opposite is *πλημμελές*. **(τὸ) ὑγρόν**, 'good humour,' 'complaisance.'

Ὑγρός in its secondary sense = *mollis*, 'yielding,' 'lithe,' 'elastic,' as in Eur. *Ion* 806 *ἂν' ὑγρὸν ἀμπταίην αἰθέρα*, Milton's 'buxom air,' *fragm.* 941 ed. Nauck[2] *αἰθέρα καὶ γῆν πέριξ ἔχονθ' ὑγραῖς ἐν ἀγκάλαις*, Xen. *de re*

eq. c. 10 τὸ ὑ γ ρ ὸ ν τοῦ χαλίνου καὶ τὸ σκληρόν, c. 12 τὰ σκέλη ὑ γ ρ ὰ (*agilia*) μετεωρίζει ὁ ἵππος, *cyn.* c. 4, 1 τραχήλους (τῶν κυνῶν χρὴ εἶναι) μακρούς, ὑ γ ρ ο ύ ς, Arist. *Vesp.* 1213 ὑ γ ρ ὸ ν χύτλασον σεαυτόν *i.e.* 'in an easy position.' Hence figuratively of persons 'facile,' 'easily moved': *Mar.* c. 28, 1 ὑ γ ρ ό ς τ ι ς εἶναι βουλόμενος καὶ δημοτικός, ἥκιστα τοιοῦτος πεφυκώς, *Sull.* c. 30, 5 πρὸς οἶκτον ὑ γ ρ ό ς, *Mor.* 51 B ὑ γ ρ ὸ ς ὢν καὶ πιθανὸς μεταβάλλεσθαι, 558 C ὑ γ ρ ό ς ἐστι λίαν καὶ ῥᾴθυμος, 97 B ψυχὴν πολύτροπον καὶ ὑ γ ρ ά ν.

28. **(τὸ) . . . μεμουσωμένον ἐν ταῖς συμπεριφοραῖς,** 'his polished and graceful address in society.'

For the former word, cp. *Mor.* 1121 F πολυγράμματος ὢν καὶ μ ε μ ο υ σ ω μ έ ν ο ς, Ar. *Lys.* 1127 οὐ μ ε μ ο ύ σ ω μ α ι κακῶς (where the Scholiast explains by πεπαίδευμαι): for the latter, which is generally taken here to mean 'familiar intercourse' (though it also may mean 'accommodation to circumstances'), cp. *Mor.* 141 D ἐν οἷς ἅπτεται μάλιστα (ἡ γυνὴ) τοῦ ἀνδρός, ὁμιλίᾳ τε καὶ ἤθει καὶ σ υ μ π ε ρ ι φ ο ρ ᾷ, 981 B ἆρ' οὖν ἄξιόν ἐστι ταύταις ταῖς κοινωνίαις καὶ σ υ μ π ε ρ ι φ ο ρ α ῖ ς παραβάλλειν φιλίας ἀλωπέκων καὶ ὀφέων διὰ τὸ κοινὸν αὐτοῖς πολέμιον εἶναι τὸν ἀετόν; Polyb. v 37, 2 κατὰ τὴν ἑξῆς σ υ μ π ε ρ ι φ ο ρ ὰ ν ἐγένετό τις αὐτοῖς ὁλοσχερὴς εὔνοια, xxxii 9, 6 ὥστε . . . τοῖς πορρωτέρω γνώριμον γενέσθαι τὴν αἵρεσιν καὶ σ υ μ π ε ρ ι φ ο ρ ὰ ν αὐτῶν (*sc.* Scipionis et Polybii), where the writer has just been speaking of their φιλίαν καὶ συνήθειαν, *ib.* 6 τῆς σ υ μ π ε ρ ι φ ο ρ ᾶ ς ἐπὶ πολὺ προκοπτούσης.

§ **4** l. 29. **ἀλλ' Ἴωνα μέν κτλ.** This must refer to some remark of I o n's elsewhere, that as a Satyr-drama is a necessary complement of an Attic tetralogy, so every character, however virtuous, cannot be without its weak side. **τραγικὴν διδασκαλίαν,** 'a complete tragic drama,' 'tetralogy,' lit. 'the preparation or rehearsing of the chorus under the author's training'; *Them.* c. 5, 3.

30. **πάντως,** *profecto, omnino.*

31. **σατυρικόν,** not 'satirical' but 'fit for a Satyr,' 'Satyr-like,' hence 'vulgar,' 'low'; cp. c. 13, 7, *Cat. ma.* c. 7, 1 Πλάτων τὸν Σωκράτη φησὶν ἔξωθεν σ α τ υ ρ ι κ ὸ ν καὶ ὑβριστὴν τοῖς ἐντυγχάνουσι φαινόμενον, *Galb.* c. 16 σ α τ υ ρ ι κ ο ὶ τοῖς βίοις ἄνθρωποι. The Σατυρικὸν δρᾶμα was so called because the chorus was composed of persons in the garb of S a t y r s. The only specimen remaining is the *Cyclops* of Euripides.

ἐῶμεν, *omittamus*, c. 33, 3.

32. **δοξοκοπίαν,** 'thirst for popularity.' The best commentary on the import of σεμνός, 'high and mighty,' is furnished by Euripides *Hipp.* 91 ff. :—

> A. οἶσθ' οὖν βροτοῖσιν ὃς καθέστηκεν νόμος,
> μισεῖν τὸ σ ε μ ν ὸ ν καὶ τὸ μὴ πᾶσιν φίλον;
> B. ὀρθῶς γε· τίς δ' οὐ σ ε μ ν ὸ ς ἀχθεινὸς βροτῶν;

cp. Arist. *Nub.* 48, *Vesp.* 1174 etc.

33. **ἀποκαλοῦντας,** 'calling by a disparaging name.' The student will find a history of this word in my n. to *Ti. Gr.* c. 21, 3.

34. **καὶ αὐτούς τι τοιοῦτο δοξοκοπεῖν**, 'to play the charlatan also themselves in some such fashion,' 'to go and affect the like sort of notoriety.'

35. **ὡς** conveys Plutarch's explanation of Zeno's meaning, 'with the idea that'; cp. c. 33, 3. **αὐτῆς**, 'of itself,' 'alone.' **τῶν καλῶν**, c. 2, 1. **ὑποποιούσης**, 'producing gradually.' In the only other passage of Plut. (*Mor.* 671 c) where the act. is used, it means *subicere*, 'to put under.'

36. **λεληθότως**, 'imperceptibly,' used for λανθανούσης, probably to avoid the awkward concurrence of two participles.

CHAPTER VI

§ **1** l. 3. **δεισιδαιμονίας . . . καθυπέρτερος**, 'is generally thought to have risen above superstition.' So *Arist.* c. 11, 2 *καθυπερτέρους τῶν πολεμίων*. Cf. Thuc. II 60, 5 *χρημάτων κρείσσων*, Xen. *Cyr.* IV ii 45 *γαστρὸς κρείττους*.

Plutarch begins his treatise *περὶ δεισιδαιμονίας*, 'fear of supernatural beings' (*Mor.* p. 164 E) by saying that 'The stream of ignorance and uneducated opinion divides at its source into two channels; in hard natures it produces atheism, in the softer superstition (τὸ μὲν ὥσπερ ἐν χωρίοις σκληροῖς τοῖς ἀντιτύποις ἤθεσι τὴν ἀθεότητα, τὸ δ' ὥσπερ ἐν ὑγροῖς τοῖς ἁπαλοῖς τὴν δεισιδαιμονίαν πεποίηκεν), and again (p. 165 B) he says τὴν δεισιδαιμονίαν μηνύει καὶ τοὔνομα δόξαν ἐμπαθῆ καὶ δέους ποιητικὴν ὑπόληψιν οὖσαν ἐκταπεινοῦντος καὶ συντρίβοντος τὸν ἄνθρωπον, οἰόμενον μὲν εἶναι θεούς, εἶναι δὲ λυπηροὺς καὶ βλαβερούς. Theophrastus *Char.* XVI (XXVIII) defines the word as δειλία πρὸς τοὺς θεούς. In classical Greek it sometimes means 'due reverence of the god,' 'religion,' but it must always have had potentially a bad sense, and in post-classical Greek it came to have a depreciatory sense ordinarily. Philo (*Quod Deus imm.* § 35 I p. 297 M) defines it, in the manner of Aristotle, as the 'excess' of which impiety (ἀσέβεια) is the corresponding 'defect' and piety (εὐσέβεια c. 6, 1) the 'mean.' Cp. *Alex.* c. 75, 2, *Acts Ap.* c. XVII 22 with Field's note *ad l.*

4. **ὅσην**, *quantam*. **πρὸς τὰ μετέωρα**, c. 5, 1.

5. **ἐνεργάζεται**, c. 39, 4. **αὐτῶν τούτων** *sc.* *τῶν μετεώρων*.

6. **(τοῖς) περὶ τὰ θεῖα δαιμονῶσι**, 'in those who are mad about the gods' (c. 32, 1), *i.e.* whose dread of them amounts to madness.

For the poetical word δαιμονᾶν = ὑπὸ δαίμονος κατέχεσθαι (Hesychius), *furore corripi*, 'to be possessed,' cp. *Mor.* 169 D τετύφωνται καὶ δαιμονῶσιν οἱ θεοῖς ταῦτα δρᾶσθαι νομίζοντες, *Marc.* c. 20, 6 μηδενὸς δὲ τολμῶντος ἅψασθαι μηδ' ἀπαντῆσαι διὰ δεισιδαιμονίαν ἐπὶ τὰς πύλας ἐξέδραμεν, οὔτε φωνῆς τινὸς οὔτε κινήσεως πρεπούσης δαιμονῶντι καὶ παραφρονοῦντι φεισάμενος. Menander *Hautontim.* fr. 1 πρὸς τῆς Ἀθηνᾶς δαιμονᾷς γεγονὼς ἔτη | τοσαῦθ'; ὁμοῦ γάρ ἐστιν ἑξήκοντά σοι, Xen. *Mem.* I i 9.

8. **αὐτῶν** *sc.* τῶν θείων. **ἣν** *sc.* ἀπειρίαν, ignorance of celestial phaenomena. **ὁ φυσικὸς λόγος**, 'the knowledge of natural causes,' 'natural philosophy.' Cp. *Mor.* 44 B ὁ γὰρ φιλόσοφος λόγος τὸ μὲν ἐξ ἀπειρίας καὶ ἀγνοίας θαῦμα καὶ θάμβος ἐξαιρεῖ γνώσει καὶ ἱστορίᾳ τῆς περὶ ἕκαστον αἰτίας. 11

ἀπαλλάττων, *amovens.* Cp. *Cor.* c. 32, 1 ἀπαλλάξας τὸν πόλεμον, *Flamin.* c. 5, 6 τὰς φρουρὰς ἀπαλλάττειν, *Eumen.* c. 11, 3 τὸν ἄλυν αὐτῶν . . . ἀπαλλάξαι βουλόμενος.

9. **φοβερᾶς**, 'timid,' as in Thuc. IV 128, Xen. *Oec.* c. 7, 25; *Cyr.* III iii 19. **φλεγμαινούσης**, 'feverish,' 'morbid')(ἀσφαλῆ.

10. **ἀσφαλῆ**, 'which rests on a solid foundation.' **μετ' ἐλπίδων ἀγαθῶν**, 'supported by a rational hope,' see Gr. Ind. *s. v.* μετά.

§ **2** l. 12. **ἐξ ἀγροῦ**, 'from his country estate.' For the omission of the article, see n. to c. 5, 2. Cp. Plato *Theaet.* 143 A, *Legg.* 844 C ἐν ἄστει)(ἐν ἀγρῷ, Luc. *Ev.* c. xxiii 26 ἐρχόμενον ἀπ' ἀγροῦ, c. xv 25 ἦν ὁ υἱὸς ἐν ἀγρῷ.

13. Lampon of Athens, a celebrated soothsayer and interpreter of oracles, was appointed by Pericles (*Mor.* 812 D, Diodor. XII 10) founder of the colony of Thurii (Magna Graecia). He was the frequent butt of the contemporary comic poets for his hypocrisy, orthodoxy and greed. See my *Onomast. Arist.* p. 878 ed. 3.

14. **ἰσχυρὸν καὶ στερεόν**, predicates to πεφυκός.

15. **ἐκ μέσου τοῦ μετώπου**: G. *Gr.* § 142, 4 note 4.

16. **δυεῖν**, un-Attic form. According to HSchmidt, Plutarch has 69 exx. of Gen. δυοῖν, 101 of G. δυεῖν, Aristotle has 90 exx. of G. δυοῖν, only 8 of G. δυεῖν. Polybius, Strabo and Dionysius Hal. never use δυοῖν but always δυεῖν. **δυναστειῶν**, c. 16, 3.

17. **Θουκυδίδου**: see c. 8, 3; c. 11, 1. **εἰς ἕνα περιστήσεται . . . παρ' ᾧ γένοιτο τὸ σημεῖον**, 'will fall to one person, him with whom the prodigy was found'; therefore Pericles. For σημεῖον, an unusual occurrence out of the common course of nature, portending some remarkable event in the future, cp. *Dem.* c. 19, 1, *Timol.* c. 8, 2, *Nic.* c. 13, 2, Xen. *Cyr.* I vi 1, II iv 19; and for the moods of περιστήσεται, γένοιτο, G. *MT.*^{2} § 670 (*b*).

20. **οὐ πεπληρωκότα τὴν βάσιν**, 'that it had not filled its pan.' After certain verbs of showing, proving, etc. δεικνύναι (ἀποδεικνύναι, ἐπιδεικνύναι) and ἐλέγχειν Plut. uses οὐ or μή indifferently: cp. c. 13, 7 note. For βάσις, cp. *Pyrrh.* c. 34, 2 τῶν σφονδύλων ('the spinal processes') πρὸς τὴν βάσιν τοῦ τραχήλου συντριβέντων.

21. **ὀξύν**, 'pointed.' Cp. Aristot. *de gen. an.* III 2 p. 752^b, 2 *κατὰ τὸ ὀξὺ τοῦ ᾠοῦ.* **ἐκ τοῦ παντὸς ἀγγείου**, 'from the entire cranial cavity')(a particular region (*τόπος*).

§ 3 l. 26. **καταλυθέντος**, c. 3, 1 note.

27. **ὁμαλῶς ἁπάντων**, 'all alike,' 'all without distinction,' c. 10, 2; c. 39, 3; *C. Gr.* c. 2, 1, *Timol.* c. 31, 4. **ὑπὸ τῷ Περικλεῖ γενομένων**: cp. 20, 1 *ὑφ' αὑτοῖς πεποιημένων τὴν θάλασσαν.*

28. **ἐκώλυε δ' οὐδὲν . . . ἐπιτυγχάνειν**, 'there was nothing to prevent (both) from hitting the mark,' 'there was no reason why they should not both be in the right.' For **οὐδὲν κωλύει** = *ἐγχωρεῖ, ἐνδέχεται*, cp. Xen. *Cyr.* VII v 61, VIII iv 11, *Hier.* c. 9, 5, *Oec.* c. 2, 12.

Observe that *ἐπιτυγχάνειν*, *proposito satisfacere*, is used absolutely, as in *Mor.* 438 F *οἱ πολλὰ βάλλοντες ἐπιτυγχάνουσι πολλάκις*, *Brut.* c. 16, 1 *εὐξάμενος τοῖς περὶ Βροῦτον ἐπιτυγχάνειν καὶ κατορθοῦν*, Iamblich. *vit. Pythag.* § 40 *ἀπεφαίνετο δὲ καὶ ταῖς πρὸς ἀλλήλους ὁμιλίαις οὕτως ἂν χρωμένους ἐπιτυγχάνειν.*

τὸν φυσικόν, *i.e. τὸν πραγματευόμενον τὴν φυσικὴν φιλοσοφίαν*, as often in Aristotle.

30. **ἐκλαμβάνοντος**, 'taking in a certain sense,' judging from appearances, interpreting; as in Aristot. *Rhet.* III 15, 10, 1416^b, 11 *ἐκλαμβάνοντι τοὺς νόμους ἐπὶ τὸ χεῖρον*, *Top.* II 6, p. 112^a, 33 *διχῶς ἔστιν ἐκλαβεῖν*, *Anal. Pr.* 13, p. 32^b, 26.

31. **ὑπέκειτο τῷ μὲν . . . θεωρῆσαι**, 'the object in view (or 'the business') of the one (Anaxagoras) was to speculate on.'
γέγονε *sc.* a phaenomenon in general.

32. **πρὸς τί**, 'to what end,' 'for what purpose.' So Arist. *Eq.* 206 *ὁ δράκων δὲ πρὸς τί; Pac.* 45 *ὁ κάνθαρος δὲ πρὸς τί;*

§ 4 l. 34. **οὐκ ἐπινοοῦσιν . . . ἀθετοῦντες**, 'do not take into consideration that in doing away with supernatural phaenomena they do away at the same time with such as are of man's creation.' There is a *petitio principii* in Plutarch's reasoning, which consists in pretending that facts interpreted as prophetic signs have different causes and a different object to their natural ones (*A. Jacob*).

12 36. For *ἀθετεῖν*, cp. *Mor.* 663 B *εἰ ὅλως τὸ μικτὸν ἀθετεῖς καὶ ποικίλον*, *Cor.* c. 38, 4 *τοῖς ὑπ' εὐνοίας καὶ φιλίας πρὸς τὸν θεὸν ἄγαν ἐμπαθῶς ἔχουσι καὶ μηδὲν ἀθετεῖν μηδ' ἀναίνεσθαι τῶν τοιούτων δυναμένοις μέγα πρὸς πίστιν ἐστὶ τὸ θαυμάσιον καὶ μὴ καθ' ἡμᾶς τῆς τοῦ θεοῦ δυνάμεως*, *Mor.* 420 B *ἀθετουμένη (φωνὴ σεμνὴ) πολλὰ τῶν ἐνδεχομένων δειχθῆναι δὲ μὴ δυναμένων ἀναιρεῖ.* It means properly 'to do away with *θετόν τι*, something established.' It occurs several times in the N.T. in the sense in which it is used here (*Gal.* ii 21, *Mark* vi 26, *Luke* x 16, *Joh.* xii 48, I *Thess.* iv 8, *Jude* 8) and frequently in Polybius.

ψόφους τε δίσκων, 'namely, clanking of (metal) quoits.'

That such quoits sometimes served the purpose of our bells or gongs, is evident from the following passage of Sextus Empiricus *adv. astrologos* § 27 ed. Fabric. 1840-41 *νύκτωρ μὲν γὰρ ὁ Χαλδαῖος ἐφ' ὑψηλῆς τινος ἀκρωρείας ἐκαθέζετο ἀστεροσκοπῶν, ἕτερος δὲ παρήδρευε τῇ ὠδινούσῃ μέχρις ἀποτέξοιτο. ἀποτεκούσης δὲ εὐθὺς δίσκῳ διεσήμαινε τῷ ἐπὶ τῆς ἀκρωρείας. ὁ δὲ ἀκούσας καὶ αὐτὸς παρεσημειοῦτο τὸ ἀνίσχον ζῴδιον ὡς ὡροσκοποῦν*: so § 68 *δίσκῳ σημαίνει*, § 69 *τῷ δίσκῳ διασημαίνειν . . . τὸν τοῦ δίσκου ψόφον.* This explains Cic. *de orat.* II 5 *Hoc ipso tempore, cum omnia gymnasia philosophi teneant, tamen eorum auditores discum audire quam philosophum malunt; qui simul ut increpuit, in media oratione de maximis rebus et gravissimis disputantem philosophum omnes unctionis causa relinquunt.*

37. **γνωμόνων ἀποσκιασμούς**, 'the shadows thrown by the indexes on gnomons or sun-dials,' as measures of time. Herod. II 109 *πόλον καὶ γνώμονα καὶ τὰ δώδεκα μέρεα τῆς ἡμέρης παρὰ Βαβυλωνίων ἔμαθον οἱ Ἕλληνες.* Cp. I 140, 5. Anaximander, the Ionic philosopher, was the first to introduce the use of the sun-dial at Sparta. See *Dict. of Ant.* I 972b, II 443a ed. 3.

38. **αἰτίᾳ τινὶ . . . σημεῖον εἶναί τινος πεποίηται**, 'has been made, with a particular cause and contrivance, to serve as the sign of something else.'

39. **ταῦτα μὲν οὖν ἴσως ἑτέρας ἐστὶ πραγματείας**, 'the above reflexions are proper, I opine, to a different kind of work from the present.' *μὲν οὖν* is common in returning to a subject after a digression, see c. 10, 7; c. 18, 3; c. 28, 3. The *μέν* is correlative to *δέ* of c. 7; the *οὖν* is continuative.

For *πραγματεία*, cp. c. 39, 4; *Sull.* c. 30, 5 *ἑτέρα τις ἂν διορίσειε πραγματεία*, Dion. Hal. I c. 74, 4 *λεχθήσεται δὲ καὶ διὰ τῆσδε τῆς πραγματείας αὐτὰ τἀναγκαιότατα*, Diod. Sic. I c. 1 *καλλίστην ἐμπειρίαν διὰ τῆς πραγματείας ταύτης περιποιοῦσι τοῖς ἀναγιγνώσκουσιν*, c. 20, 2. Polybius frequently uses the word of his own history (I i 4, iii 1, iv; III i 1, iii 32) and of any historical work (II lvi 3, V xxxiii 8, VIII xi 1); in Aristotle it bears the sense of 'a philosophical discussion.'

CHAPTER VII

§ 1 l. 2. **σφόδρα τὸν δῆμον εὐλαβεῖτο**, 'was excessively shy of facing the people,' *i.e.* of coming forward as a speaker in the ecclesia. The augments in *ηὐ-* are not found in Greek inscriptions of the age of Plutarch. They disappeared from the Attic dialect as early as the end of the fourth century B.C. They are, however, found here and there in MSS.

3. **καὶ γάρ**, *etenim*, 'for in fact'; c. 39, 4.

Πεισιστράτῳ: Wenn die äussere Erscheinung des Strategen Perikles an Peisistratos erinnerte, so war auch das von ihm bekleidete Amt eine Art von Erneuerung der Stellung, die Peisistratos gehabt hatte (*Holm*). The date of the first tyranny of Pisistratus was B.C. 560, that of the third, B.C. 541-527. He died about thirty-four years before the birth of Pericles.

4. **ἐμφερής**, a poetical and Ionic word, rare in good Attic

prose; cp. Xen. *Cyr.* v v 31. **τὴν φωνὴν ἡδεῖαν**: cp. *Cic.* c. 4, 3 *ἥ τε φωνὴ λαμβάνουσα πλάσιν ἡδεῖα πρὸς ἀκοὴν ἐτέθραπτο.*

6. **εὔτροχον**: cp. Eur. *Bacch.* 268 *σὺ δ' εὔτροχον μὲν γλῶσσαν ὡς φρονῶν ἔχεις*, *Hippol.* fr. 439 ed. Nauck[2] *νῦν δ' εὐτρόχοισι στόμασι τἀληθέστατα κλέπτουσιν* (Porson's correction of the vulgate *εὐρόοισιν*).

7. **πρός**, *propter*, as c. 35, 1; c. 6, 1; *Thes.* c. 19, 3 *πρὸς τὴν ὄψιν ἐξεπλάγη τοῦ Θήσεως.* Cp. the story told by Valer. Max. VIII 9, 2:—*fertur quidam cum admodum senex primae contioni Periclis adulescentuli interesset, idemque iuvenis Pisistratum iam decrepitum contionantem audisset, non temperasse sibi quominus exclamaret, caveri illum civem oportere, quod Pisistrati orationi simillima eius esset oratio.* Concerning the oratory of Pisistratus Cicero *Brut.* c. 7, 27 says:—*opinio est Pisistratum . . . multum, ut temporibus illis, valuisse dicendo.*

8. **πρόσοντος**, *i.q.* *ὑπάρχοντος*, agrees with the nearest subject. Cp. c. 8, 2; c. 28, 3, *Mar.* c. 16, 2 *ἡγεῖτο πολλὰ ἐπιψεύδεσθαι τῶν οὐ προσόντων τὴν καινότητα*, Arist. *Eq.* 217 *τὰ δ' ἄλλα σοὶ πρόσεστι δημαγωγικά.*

10. **φοβούμενος ἐξοστρακισθῆναι**: cp. § 2 l. 14.

For the infinitive after verbs of fearing, denoting the direct object of fear, cp. Xen. *Cyr.* VIII vii 15 *φοβήσεται ἀδικεῖν*, Plato *Gorg.* 457 C *φοβοῦμαι διελέγχειν σε*, Soph. *Aiac.* 254 *πεφόβημαι ξυναλγεῖν* and see G. *MT.*[2] § 373. So *δεδιὼς περιπεσεῖν* c. 7, 2; *δεδιὼς βιασθῆναι* c. 33, 5.

§ 2 l. 13. **ἀποτεθνήκει**: so *Mor.* 518 F *πόσοι βόες τοῦ γείτονος ἀποτεθνήκασι*, but in Attic prose the perf. and plup. are almost uniformly in the simple verb only: Veitch *Gr. Verbs* p. 281. The suppression of the syllabic augment in the pluperfect is unknown to Attic prose. **ἐξεπεπτώκει** *sc.* *τῆς πόλεως.*

14. **Κίμωνα**: Aristotle (*'Αθ. πολ.* c. 26) says that the Moderates or Conservative party were without a prominent leader at this time (B.C. 464), because Cimon was *νεώτερος καὶ πρὸς τὴν πόλιν ὀψὲ προελθών.* This statement, however, is wide of the mark, for Cimon had been *στρατηγός* already in B.C. 476. Herod. VII 107; Thuc. I 98, 1; Plut. *Cim.* c. 7, 1; Diod. XI 60. **τὰ πολλά**, c. 27, 4.

15. **οὕτω δή**, *tum demum*, 'it was in these circumstances that' etc. *Them.* c. 24, 3. **φέρων . . . προσένειμεν ἑαυτόν**, 'he took and attached himself to the popular party,' c. 11, 2. On the use of *φέρων* to imply hasty and unhesitating decision and action, see G. *MT.*[2] § 837 and cp. *Lucull.* c. 7, 3 *πάντες ὁμαλῶς ἐκείνῳ φέροντες ἐνεχείρισαν τὸν Μιθριδατικὸν πόλεμον*, *Them.* c. 24, 2 where other instances are given in my n. *ad l.* Observe that *προσένειμεν* is an ingressive aorist, 'he *became* an adherent of.'

For *προσνέμειν ἑαυτόν τινι*, *partibus alicuius se adiungere*, cp. *Pomp.* c. 21, 4 τῷ δήμῳ προσνέμει μᾶλλον ἑαυτὸν ἢ τῇ βουλῇ, *Pelop.* c. 26, 1 αὐτὸς ἑαυτὸν προσένειμε τοῖς Θετταλοῖς, *Cat. ma.* c. 3, 4 Μαξίμῳ Φαβίῳ προσένειμεν ἑαυτόν, *Mar.* c. 41, 3 τούτῳ προσνέμειν ἑαυτὸν ἔγνω μετὰ τῆς δυνάμεως, *Sertor.* c. 4, 4, *Eumen.* c. 3, 1 τῇ μὲν γνώμῃ τούτοις προσένειμεν ἑαυτόν, *Sull.* c. 4, 2 where other instances are given from post-classical authors in my note *ad l.*

16. **ἀντὶ τῶν πλουσίων**, 'instead of (*that* of) the wealthy classes.' A common brachylogy in comparisons. Cp. *Brut.* c. 4, 1 τὴν Πομπηΐου νομίζων ὑπόθεσιν βελτίονα πρὸς τὸν πόλεμον εἶναι τοῦ Καίσαρος (where recent edd. foist in τῆς against the MSS.).

18. **παρά**, 'contrary to,' c. 29, 4 ; c. 33, 5.

§ **3** l. 20. **περιπεσεῖν**, 'to encounter.' Cp. c. 37, 3, *Demosth.* c. 6, 3 θορύβοις περιέπιπτε. For the infin. after a verb of fearing, see n. to l. 10.

21. **ἀριστοκρατικόν** *sc.* ὄντα : G. *MT.*[2] §§ 904, 911.

22. **τῶν καλῶν κἀγαθῶν ἀνδρῶν**, *bonorum*, *optimatium*. Cp. c. 8, 4 ; c. 11, 2 in both which passages also ἄνδρες is added contrary to general usage, *Them.* c. 3, 2.

23. **ὑπῆλθε τοὺς πολλούς**, 'he insinuated himself into the good graces of the populace.'

Cp. *Lucull.* c. 6, 3 ταύτην ὑπελθὼν δώροις, *Cat. mi.* c. 50, 2 οὐδ' ὑπῆλθεν ὁμιλίᾳ φιλανθρώπῳ τὸν δῆμον, *Pyrrh.* c. 4, 4 δεινὸς ὢν ὑπελθεῖν ἐπ' ὠφελείᾳ τοὺς κρείττονας. So ὑπεποιεῖτο c. 9, 2. Observe that in classical prose the form ὑπέρχεσθαι (not ὑπιέναι) is used, when the verb=θωπεύειν. See Cobet *Var. Lect.* p. 34.

24. **παρασκευαζόμενος**, 'by way of providing,' c. 10, 5 ; c. **13**
11, 5. For the use of μέν and δέ, where there is only a formal opposition, cp. *Them.* c. 12, 1 ; c. 15, 1.

§ **4** l. 25. **τοῖς περὶ τὴν δίαιταν**, 'his manner of life.'

Arist. *Vesp.* 1103 τοὺς τρόπους καὶ τὴν δίαιταν σφηξὶν ἐμφερεστάτους, Eupolis Κόλακες (Mein. II 484, Kock I 301) δίαιταν ἣν ἔχουσ' οἱ κόλακες, Alexis Ταραντ. (Mein. IV 483, Kock II 378) δεσμωτηρίου λέγεις δίαιταν, Menand. (Mein. IV 234, Kock III 162) τὸ σῶμ' ὑγιαίνει τινα δίαιταν προσφέρων. Cp. *Mor.* 800 B Περικλῆς καὶ περὶ τὸ σῶμα καὶ τὴν δίαιταν ἐξήλλαξεν ἑαυτὸν ἠρέμα βαδίζειν καὶ πράως διαλέγεσθαι καὶ τὸ πρόσωπον ἀεὶ συνεστηκὸς ἐπιδεικνύναι καὶ τὴν χεῖρα συνέχειν ἐντὸς τῆς περιβολῆς καὶ μίαν ὁδὸν πορεύεσθαι τὴν ἐπὶ τὸ βῆμα καὶ τὸ βουλευτήριον.

l. 27. **ἐν ἄστει . . . ἐπ' ἀγοράν** : see n. to c. 5, 2.

ἑωρᾶτο . . . πορευόμενος : G. *MT.*[2] § 884.

28. **κλήσεις δείπνων**, 'invitations *to* dinners.' The objective genitive is rarely found as an equivalent to εἰς or ἐπί with the accusative. There are several instances of it after νόστος, see Prof. Jebb on Soph. *Phil.* 43.

Alex. c. 53, 1 τὰς κλήσεις τὰ πολλὰ διωθούμενος, *Cat. mi.* c. 14, 4 δεῖπνα καὶ κλήσεις, *Mor.* 197 E πρὸ ἐνιαυτοῦ τὰς κλήσεις ποιοῦνται τῶν γυναικῶν, 150 C σοφῶν ἀνδρῶν ὑποδοχὴ καὶ κλῆσις, 667 A, 707 B ἐπὶ τῷ ξένῳ ποιεῖσθαι τὴν κλῆσιν, 708 B τὰ πρὸς τοὺς ἡγεμόνας οὐκ ἔχει κλῆσιν, Xen. *Symp.* c. 1, 7 ἐπαινοῦντες τὴν κλῆσιν οὐχ ὑπισχνοῦντο συνδειπνήσειν.

29. **τὴν τοιαύτην**, the article is added because it refers to a class; c. 1, 5. **φιλοφροσύνην**, 'familiarity.'

30. **συνήθειαν**, 'familiar intercourse.' See the passages quoted in Gr. Ind. to my ed. of *Demosth.* p. 140a. **ἐξέλιπεν**, 'he left off, discontinued.' Cp. *Lys.* c. 23, 6 *αὐτὸς τὸ βοηθεῖν ἐξέλιπε.* **ὡς**, when used as consecutive for *ὥστε*, always take the infinitive—generally with *μή*, as *Lyc.* c. 28, 3, *Marc.* c. 13, 2, *Them.* c. 26, 1, *Cam.* c. 35, 4, *Timol.* c. 10, 2, *Pelop.* c. 29, 3, *Arist.* c. 9, 2, *Cat. ma.* c. 20, 2.

31. **ἐπολιτεύσατο**: see *Them.* c. 2, 5 n. **μακροῖς**: c. 16, 2.

32. **ἐπὶ δεῖπνον**: cp. Arist. *Vesp.* 1005 *ἄγων ἐπὶ δεῖπνον, εἰς ξυμπόσιον*, *Pac.* 1192 *ἐπὶ δεῖπνον ἦλθ' εἰς τοὺς γάμους*, 1208 *εἴσιτ' ἐπὶ δεῖπνον*, *Eccl.* 652 *χωρεῖν ἐπὶ δεῖπνον.* **πλήν**, conjunction, 'except that.'

33. **Εὐρυπτολέμου**: Euryptolemus was the son of Megacles (*Cim.* c. 4, 9) and the maternal great-uncle of Pericles. See pedigree c. 3, 1. **γαμοῦντος** *i.q.* *ἑστιῶντος γάμους*, 'giving a wedding-feast.' **ἄχρι τῶν σπονδῶν**, 'till the libations' *i.e.* the end of the meal (*δεῖπνον*) which was concluded by drink-offerings to the good genius, after which the *πότος, συμπόσιον* or *κῶμος* commenced.

34. **ἐξανέστη**, 'rose from his seat and left.' Cp. Plat. *Rep.* I c. 1 *ἐξαναστησόμεθα μετὰ τὸ δεῖπνον*, [Isocrat.] *πρὸς Δημόν.* c. 32 *ἐξανίστασο πρὸ μέθης.*

§ **5** l. 34. **δειναὶ . . . περιγενέσθαι**, 'are potent to overcome any kind of assumption of superiority.' On **φιλοφροσύναι**, 'entertainments,' 'festive gatherings,' see *Demosth.* c. 16, 2 with my n. *ad l.*

36. **δυσφύλακτον**, 'hard to preserve,' 'maintain,' on the principle that familiarity breeds contempt (*non bene conveniunt nec in una sede morantur | maiestas et amor*). In the only other passage, where Plutarch uses the word (*Mor.* 49 B), it bears a different meaning, viz. 'hard to avoid.' **τὸ πρὸς δόξαν σεμνόν**, 'an exterior of gravity, assumed only for show,' as opp. to *ἡ ἀληθινὴ ἀρετή*, 'genuine worth,' which appears all the more beautiful, the more open it is to observation. An indirect reflexion on the demeanour of Pericles, to which point is given by the opposition *ὁ δὲ καί*.

38. **τῶν ἀγαθῶν ἀνδρῶν**, 'in' or 'belonging to noble men,' a sort of partitive gen. after *οὐδέν*.

39. **τοῖς ἐκτός**, 'the outside world,' 'strangers.' Cp. *Them.* c. 26, 3, *Demosth.* c. 8, 1 with my notes *ad ll.* Busolt *Gr. Gesch.* I 446 Anm. 3 thinks the sentiment is taken direct from Stesimbrotus, but it is quite in keeping with Plutarch's own views; cp. Volkmann *Leben und Schriften des Plut.* p. 64.

41. **καὶ τῷ δήμῳ**: not his friends only. **τὸ συνεχὲς φεύγων καὶ τὸν κόρον**, 'to avoid the natural satiety which they might feel from constantly seeing him.' The participle present is used as in § 3 l. 24.

42. **οἷον ἐκ διαλειμμάτων ἐπλησίαζεν**, 'presented himself as it were at intervals (lit. 'after pauses') only.'

44. **παριὼν εἰς τὸ πλῆθος** = *τὸν δῆμον*: cp. *Them.* c. 4, 1 with my n. *ad l.*

45. **ἑαυτὸν . . . ἐπιδιδούς**: cp. c. 33, 2, *Thes.* c. 32, 4 *ἐπιδόντος ἑαυτὸν ἑκουσίως σφαγιάσασθαι*, *Pelop.* c. 26, 1 *αὐτὸς ἑαυτὸν ἐπέδωκε τοῖς Θεσσαλοῖς*, c. 31, 3, *Mor.* 794 B, *Dem.-Cic.* c. 4, 2 *ἑαυτὸν ἐπέδωκεν εἰς τὴν αὐτὴν πολιτείαν*, *Pomp.* c. 6, 4, *C. Gr.* c. 9, 1 *ἐπιδοὺς εἰς ταῦτα τῇ βουλῇ τὴν ἑαυτοῦ δημαρχίαν.* **ὥσπερ τὴν Σαλαμινίαν τριήρη**: *Them.* c. 7, 4.

Cp. *Mor.* 811 C ἕτεροι δὲ σεμνότερον οἴονται καὶ μεγαλοπρεπέστερον εἶναι τὸ τοῦ Περικλέους· ὧν καὶ Κριτόλαός ἐστιν ὁ Περιπατητικός, ἀξιῶν, ὥσπερ ἡ Σαλαμινία ναῦς Ἀθήνησι καὶ ἡ Πάραλος οὐκ ἐπὶ πᾶν ἔργον ἀλλ' ἐπὶ τὰς ἀναγκαίας καὶ μεγάλας κατεσπῶντο πράξεις, οὕτως ἑαυτῷ πρὸς τὰ κυριώτατα καὶ μέγιστα χρῆσθαι.

46. **Κριτόλαος**: the historian, author of the *Ἠπειρωτικά* and *Φαινόμενα*, passages from which are quoted *Parall.* c. 6, c. 9 and by Aul. Gell. *N. A.* XI 9. He is identified by some with the Peripatetic philosopher of Phaselis (Lydia) who went on the celebrated embassy to Rome B.C. 155, with Carneades the Academic and Diogenes the Stoic. See Müller *FHG.* VII p. 372, Voss *de Hist. Gr.* II p. 422 ed. Westermann.

48. **ῥήτορας**, 'speakers,' the official expression (*CIA.* I 31) for those who made a regular profession of speaking in the *ἐκκλησία*, as an avenue to office and honours; so c. 37, 1, Arist. *Ach.* 38, *Eq.* 60.

Cp. *Mor.* 812 C τῷ πολιτικῷ προσήκει παραχωρεῖν μὲν ἑτέροις ἄρχειν, κινεῖν δὲ μὴ πάντα τὰ τῆς πόλεως τοῖς αὑτοῦ λόγοις καὶ ψηφίσμασιν ἢ πράξεσιν, ἀλλ' ἔχοντα πιστοὺς καὶ ἀγαθοὺς ἄνδρας ἕκαστον ἑκάστῃ χρείᾳ κατὰ τὸ οἰκεῖον προσαρμόττειν, and then, after quoting the example of Pericles, Plutarch continues :—οὐ γὰρ μόνον, τῆς δυνάμεως εἰς πολλοὺς διανέμεσθαι δοκούσης, ἧττον ἐνοχλεῖ τὸν φθόνον τὸ μέγεθος, ἀλλὰ καὶ τὰ τῶν χρειῶν ἐπιτελεῖται μᾶλλον.

καθιείς, *subornans.* **ἔπραττεν** is substituted for *πράττων* to avoid the concurrence of two participles.

§ **6** l. 49. **Ἐφιάλτην**: the anti-democratic Atthis which 14
Ephorus had before him, appears to have been unfavourable to the reformer Ephialtes, as we infer from the passage in Diodorus XI 77, 6:—*οὐ μὴν ἀθῷός γε διέφυγε τηλικούτοις ἀνομήμασιν ἐπιβαλόμενος.* On the other hand in *Cim.* c. 10 his incorruptibility is put on a level with Cimon's, and in c. 13 Callisthenes is quoted as an authority for his activity as *στρατηγός*. To the same effect are the sayings of Ephialtes in

Aelian *V. H.* XI 9 and XIII 39. There is no mention of him at all in Thucydides. **κατέλυσε**: c. 3, n 1.

Cp. Aristot. Ἀθην. πολ. c. 25, 2 (Ephialtes) *τῆς βουλῆς ἐπὶ Κόνωνος ἄρχοντος ἅπαντα περιείλετο τὰ ἐπίθετα δι' ὧν ἦν ἡ τῆς πολιτείας φυλακὴ καὶ τὰ μὲν τοῖς πεντακοσίοις τὰ δὲ τῷ δήμῳ καὶ τοῖς δικαστηρίοις ἀπέδωκεν*, c. 27, 1 *τῶν Ἀρεοπαγιτῶν ἔνια παρείλετο*, *Pol.* XII (IX) 3 p. 1274ᵃ *τὴν μὲν ἐν Ἀρείῳ πάγῳ βουλὴν Ἐφιάλτης ἐκόλουσε καὶ* Περικλῆς, Philochorus *fr.* 14ᵇ ap. Müller *FHG.* I 407 Ἐφ. *μόνα κατέλιπε τῇ ἐξ Ἀρείου πάγου βουλῇ τὰ ὑπὲρ τοῦ σώματος*, Plut. *Cim.* c. 10, 7 *Κίμων πρὸς Ἐφιάλτην ὕστερον καταλύοντα τὴν ἐξ Ἀρείου πάγου βουλὴν διηνέχθη*, c. 15, 2 (during the absence of Cimon on foreign service) *οἱ πολλοὶ συγχέαντες τὸν καθεστῶτα τῆς πολιτείας κόσμον τά τε πάτρια νόμιμα, οἷς ἐχρῶντο πρότερον, Ἐφιάλτου προεστῶτος ἀφείλοντο τῆς ἐξ Ἀρείου πάγου βουλῆς τὰς κρίσεις πλὴν ὀλίγων ἁπάσας, καὶ τῶν δικαστηρίων κυρίους ἑαυτοὺς ποιήσαντες εἰς ἄκρατον δημοκρατίαν ἐνέβαλον τὴν πόλιν*, *Mor.* 805 D *βουλήν τινες ἐπαχθῆ καὶ ὀλιγαρχικὴν κολούσαντες, ὥσπερ Ἐφιάλτης Ἀθήνησι, . . . δύναμιν ἅμα καὶ δόξαν ἔσχον*, *ib.* 812 D *ὡς* Περικλῆς *δι' Ἐφιάλτου τὴν ἐξ Ἀρείου πάγου βουλὴν ἐταπείνωσε*, Pausan. I 29, 15 *Ἐφιάλτης ὃς τὰ νόμιμα τὰ ἐν Ἀρείῳ πάγῳ μάλιστα ἐλυμήνατο.*

50. **κατὰ τὸν Πλάτωνα**, 'as Plato says,' c. 15, 4. See *Rep.* VIII 562 C D, where, speaking generally of democratical states, he says *ὅταν δημοκρατουμένη πόλις ἐλευθερίας διψήσασα κακῶν οἰνοχόων προστατούντων τύχῃ καὶ πορρωτέρω τοῦ δέοντος ἀκράτου αὐτῆς μεθυσθῇ, τοὺς ἄρχοντας δή, ἂν μὴ πολλὴν παρέχωσι τὴν ἐλευθερίαν, κολάζει.*

52. **ἐξυβρίσαντα**, ingressive aor. part., 'becoming riotous, unruly.' Cp. Thuc. I 84, 2 *εὐπραγίαις οὐκ ἐξυβρίζομεν.*

53. **οἱ κωμῳδοποιοί**: Bergk *Rel. com. Att.* 330 f. considers that the lines are a part of the passage from Telecleides, quoted in c. 3, 3 and c. 16, 1. See Meineke *FCG.* IV 676 (CCCVI), Kock *CAF.* III 406 (41). πειθαρχεῖν οὐκέτι τολμᾶν, 'has no longer the patience to obey the rein.' Cp. Eupolis Πόλεις fr. 232 Kock, where (speaking of Chios) he says *πειθαρχεῖ καλῶς, ἄπληκτος ὥσπερ ἵππος.* The second verse as it stands does not scan. Meineke's *ἀλλὰ δακνάζει* or Bergk's *ἀλλὰ δάκνει γάρ* would remove that difficulty. The overbearing conduct of Athens to the members of the confederation—Euboea, which was her granary, and the Aegean Islands which contributed so much to her commerce and wealth—is here pointed at.

CHAPTER VIII

§ 1 l. 1. **τῇ περὶ τὸν βίον κατασκευῇ** is for *τῇ τοῦ βίου κ.* as in c. 2, 3; c. 15, 5.

2. **τῷ μεγέθει . . . ἁρμόζοντα λόγον . . . ἐξαρτυόμενος**, 'by way of fitting himself with a style of speaking as with an instrument, in accord with (a proper vehicle for) his sublime sentiments.' L'éloquence de Périclès est comparée à un instrument de musique dont Anaxagore ou plutôt l'enseignement donné par ce philosophe est une des cordes (*A. Jacob*). There

is a similar expression in *Cic.* c. 4, 3, which has escaped the notice of commentators, *αὖθις, ὥσπερ ὄργανον, ἐξηρτύετο* (*ὁ* Κικέρων) *τὸν ῥητορικὸν λόγον.*

3. **παρενέτεινε**, not, as Liddell-Scott, 'strung him,' 'roused his energies,' but, as Koraës, *παρενέπλεκε τοῖς ἑαυτοῦ λόγοις τὰς φιλοσόφου* '*Αναξαγόρου γνώμας*, or, if *ὄργανον* be taken to mean a musical instrument, 'strung besides' *i.e.* availed himself of him 'as an accessory chord.'

5. **οἷον βαφὴν . . . ὑποχεόμενος**, 'insensibly (*ὑπό*) colouring, as it were, his rhetoric with (the dye of) natural science.' Kaltwasser and others understand by *βαφήν* the 'temper' produced by dipping red-hot iron in water, so that in their view the meaning is, 'giving his speech more strength and expression by tempering it with physical science.'

7. **Πλάτων**: *Phaedr.* 270 A *πᾶσαι ὅσαι μεγάλαι τῶν τεχνῶν προσδέονται ἀδολεσχίας καὶ μετεωρολογίας φύσεως πέρι· τὸ γὰρ ὑψηλόνουν τοῦτο καὶ πάντῃ τελεσιουργὸν* ('creating an ideal perfect work') *ἔοικεν ἐντεῦθέν ποθεν εἰσιέναι. ὃ καὶ Περικλῆς πρὸς τῷ εὐφυὴς εἶναι ἐκτήσατο· προσπεσὼν γὰρ οἶμαι τοιούτῳ ὄντι Ἀναξαγόρᾳ, μετεωρολογίας ἐμπλησθεὶς καὶ ἐπὶ φύσιν νοῦ τε καὶ ἀνοίας ἀφικόμενος—ἐντεῦθεν εἵλκυσεν ἐπὶ τὴν τῶν λόγων τέχνην τὸ πρόσφορον αὐτῇ*, *i.e.* 'all the higher arts require over and above (their immediate discipline) a subtle and speculative acquaintance with physical science; it being, I imagine, by some such door as this that there enters that elevation of thought and creation of all-round perfect or ideal works. And it was this quality which Pericles added to that of great natural gifts, for he fell into the hands, if I am not mistaken, of Anaxagoras, by whom he was imbued with the higher philosophy, and attained the knowledge of mind and matter (the rational and irrational principles) and drafted from those researches what was applicable to his art—that of speaking.' Cp. c. 5, 1, Cic. *Orat.* c. 4, 15 with Sandys' note, *de orat.* III c. 34, 138, *Brut.* c. 11, 44 quoted in note to c. 4, 4, Themistius *Orat.* XXVI p. 396 ed. Dind. (*τὴν πόλιν*) *Περικλέα ἐπαινοῦσαν μόνον καὶ Ἀσπασίαν, ὡς ῥήτορας τελεσιουργούς τε καὶ ὑψηλόνους, ὅτι ἐκ τῆς Ἀναξαγόρου ἀδολεσχίας ταῦτα προσειλκύσαντο εἰς τὴν τέχνην.*

9. **τὸ πρόσφορον** *sc. ταύτῃ τῇ τέχνῃ.*

10. **διήνεγκε**, *praestitit.* Cp. Blass *Att. Beredsamkeit* I² pp. 34 ff.

§ 2 l. 10. **τὴν ἐπίκλησιν**, 'his (well-known) surname' ('Ὀλύμπιος).

12. **ἀπὸ τῶν οἷς**: the relative clause here takes the place of a noun—a construction which is rarer in Plutarch than in some other writers. For **ἀπό**, cp. c. 27, 2. **ἐκόσμησε**: see c. 13.

13. **ἀπὸ τῆς ἐν τῇ πολιτείᾳ . . . δυνάμεως**: cp. *Mor.* 118 E Περικλέα *τὸν Ὀλύμπιον προσαγορευθέντα διὰ τὴν περὶ τὸν λόγον καὶ τὴν σύνεσιν ὑπερβεβλημένην δύναμιν.*

15. **συνδραμεῖν**, *conflatam esse.* **οὐδὲν ἀπέοικεν**, 'it is by no means improbable.' The verb *ἀπέοικε* is not found in good Attic prose, only in late writers.

16. **προσόντων**: see n. to c. 7, 1. **τῷ ἀνδρί**: c. 4, 1; c. 10, 6.

§ **3** l. 17. **διδασκάλων** for *κωμῳδοδιδασκάλων*: c. 5, 3.

18. **σπουδῇ**, *serio.*

19. **εἰς αὐτόν**: c. 13, 6, 7. **ἐπί**, 'because of.'

20. **ΒΡΟΝΤᾶΝ ΚΤΛ.**: Arist. *Acharn.* 530:—

ἐντεῦθεν ὀργῇ Περικλέης οὑλύμπιος
ἤστραπτεν ἐβρόντα ξυνεκύκα τὴν Ἑλλάδα.

The quotation which follows (*δεινὸν . . . φέρειν*) is of unknown authorship. Plutarch might have quoted also the well-known lines from the *Δῆμοι* (c. 3, 4) of Eupolis (Mein. II 458–9, Kock I 281)—

κράτιστος οὗτος ἐγένετ' ἀνθρώπων λέγειν·
ὁπότε παρέλθοι δ', ὥσπερ ἀγαθοὶ δρομῆς,
ἐκ δέκα ποδῶν ᾕρει λέγων τοὺς ῥήτορας.[1]
ταχὺν λέγεις μέν, πρὸς δέ γ' αὐτοῦ τῷ τάχει
Πειθώ τις ἐπεκάθιζεν ἐπὶ τοῖς χείλεσιν·
οὕτως ἐκήλει[2] καὶ μόνος τῶν ῥητόρων
τὸ κέντρον ἐγκατέλειπε τοῖς ἀκροωμένοις.

21. **ὅτε δημηγοροίη**, optative of indefinite recurrence.

15 24. **δεινότητα**: c. 4, 2 note.

25. **μετὰ παιδιᾶς**, 'in jest,' 'playfully,' l. 18; Thuc. 6, 28, 1; Plat. *Phil.* p. 19 D.

§ **4** l. 26. **τῶν καλῶν καὶ ἀγαθῶν ἀνδρῶν**: see n. to c. 7, 2.

28. Archidamus II, King of Sparta (B.C. 469–427), commanded the first two expeditions into Attica in the Peloponnesian war, the first ten years of which are sometimes called after him 'the Archidamian war.' Thucydides, who on the death of Cimon (B.C. 449) became the leader of the aristocratical party against Pericles, naturally went to Sparta when in exile. The meaning of the apophthegm is that he himself had the better case of the two and the stronger argument, but that Pericles' dialectic skill and adroitness made it appear otherwise to the audience. The story derives point from an allusion in Arist. *Ach.* 708 to the skill of Thucydides as a wrestler,—*ἐκεῖνος ἡνίκ' ἦν Θουκυδίδης, κατεπάλαισεν ἂν Εὐάθλους δέκα.* The story is probably taken from Ion. Cp. *Praec. ger. reip.* § 5 (*Mor.* 802 C). Busolt *Gr. Gesch.* II 513 note.

31. For **καταβάλω**, 'throw,' a technical term, cp. *Pomp.* c. 18, 1 *Νέμεσίς τις ὥσπερ ἀθλητὴν εὐδρομοῦντα πρὸς τέρμασι τοῦ βίου κατέβαλε*, Arist. *Vesp.* 1384 *τῇ πυγμῇ θενὼν ὁ πρεσβύτερος*

[1] Pericles si in contionem prodiret, ut egregius cursor quamquam decem pedum intervallo post suos adversarios cursum iniit tamen eos consequitur et praevertit, sic reliquos Oratores dicendi copia vicit ac post se reliquit (*Wyttenbach*).

[2] *I.e.* ita demulcebat omnes, ut Suadam quandam eius labris insidere dicerent (*Kock*).

κατέβαλε τὸν νεώτερον, Plat. *Hipp. mi.* 374 A *αἴσχιον ἐν πάλῃ τὸ πίπτειν ἢ τὸ καταβάλλειν*, *Euthyd.* 277 D *ἔτι δὴ ἐπὶ τὸ τρίτον καταβαλὼν ὥσπερ πάλαισμα ὥρμα τὸν νεανίσκον*, *Nub.* 1229 *τὸν ἀκατάβλητον* (*i.e.* *ἀήττητον*) *λόγον*. **ἀντιλέγων ὡς οὐ πέπτωκε**: this pleonastic use of *οὐ* is found in two other passages only of Plutarch, *Dion* c. 36, 2 *αὐτὸς αὐτὸν οὐ δύναται . . . ἐξελέσθαι τῆς γραφῆς, ὡς οὐ φιλοτυραννότατος γένοιτο*, *Mor.* 326 A *ἀμφισβήτησίς ἐστι πρὸς τὴν τύχην, ὡς οὐχὶ τῆς σωτηρίας αἰτία κατέστη*.

32. **μεταπείθει**, 'makes them change their opinion,' c. 35, 4, Arist. *Ach.* 626 *τὸν δῆμον μεταπείθει περὶ τῶν σπονδῶν*.

33. **οὐ μὴν ἀλλά**, 'not but that,' 'the truth, however, is that,' c. 10, 5. An elliptical expression which implies: Certainly Pericles himself had no such exalted idea of his own power, but still . . .

35. **ηὔχετο**: *Mor.* 803 F *καὶ Περικλῆς ἐκεῖνος ηὔχετο πρὸ τοῦ δημηγορεῖν μηδὲ ῥῆμα μηδὲν ἀλλότριον τῶν πραγμάτων ἐπελθεῖν αὐτῷ*, Aelian *Var. Hist.* IV 10 *ὁσάκις ἔμελλεν (ὁ Περικλῆς) ἐς τὴν ἐκκλησίαν παριέναι, ηὔχετο μηδὲν αὐτῷ ῥῆμα ἐπιπολάσαι τοιοῦτον, ὅπερ οὖν ἔμελλεν ἐκτραχύνειν τὸν δῆμον, πρόσαντες αὐτῷ γενόμενον καὶ ἀβούλητον δόξαν*, Quintil. *Or. Inst.* XII 9 *nec immerito Pericles solebat optare, ne quod sibi verbum in mentem veniret quo populus offenderetur*. Cp. the story told of him in *Mor.* 813 D, that, whenever he assumed his general's cloak (*ἀναλαμβάνων τὴν χλαμύδα*), he used to remind himself:—*πρόσεχε, Περίκλεις· ἐλευθέρων ἄρχεις, Ἑλλήνων ἄρχεις, πολιτῶν Ἀθηναίων*.

μηδὲ ῥῆμα μηδὲν ἐκπεσεῖν, 'that not even a single word might escape his lips.' For *ἐκπεσεῖν*, *excidere ex ore*, cp. Aristot. *Eth. Nic.* III 1, 17 p. 1111^a 8, if the common reading be correct; see, however, Prof. Bywater *Contrib. to the textual cr.* etc. p. 31.

§ **5** l. 37. **ἔγγραφον οὐδέν**: *Arist.* c. 26, 2; Polyb. III 21, 4; 26, 4.

38. **ἀπολέλοιπε**, 'has left behind him' (unclassical); Diog. L. 8, 58, 7, 54. **πλὴν τῶν ψηφισμάτων**: Plutarch mentions several of his *ψηφίσματα*, c. 10, 3; c. 17, 1; c. 20, 2; c. 25, 1; c. 29, 1, 8; c. 30, 3; c. 34, 2; others are tacitly implied in c. 11, 5. These were all probably taken by him from the *ψηφισμάτων συναγωγή* or copies made by the antiquarian Craterus (*Arist. l.c.*) after the originals preserved in the hand-writing of their respective authors (*αὐτόγραφα*, Posid. ap. Athenae. V 214 D) in the *Μητρῷον* at Athens, whence they were surreptitiously removed by Apellicon, whose library being carried off to Rome by Sulla at the capture of Athens (Plut. *Sull.* c. 26), they were irrecoverably lost. See Cobet *Mnemos.* N.S. I pp. 97 ff. Nothing is now extant which is ascribed to Pericles; but we know

from allusions in Cicero (*Brut.* c. 7, 27 ; *de orat.* II c. 22, 93) that there existed in antiquity certain speeches purporting to be his, but which Quint. *Inst. or.* III i 14 pronounces spurious.

39. **ἀπομνημονεύεται δ' ὀλίγα παντάπασιν**, 'and (only) a very few sayings of his are recorded,' preserved in the hearer's recollection. Cp. § 3 *διαμνημονεύεται*, *Them.* c. 18, 1 ; c. 11, 2.

40. **οἷον τὸ τὴν Αἴγιναν κτλ.** See note to c. 28, 3 and to *Demosth.* c. 1, 2 where the same saying is quoted without the author's name.

41. **τὸ τὸν πόλεμον κτλ.** : the occasion was when he advised the Athenians to form an alliance with Corcyra (c. 29, 1).

43. **προσφερόμενον**, *ingruentem*, 'coming upon them,' cp. c. 26, 1, Herod. VII 9, 3 *σοὶ μέλλει τις ἀντιώσεσθαι πόλεμον προσφέρων.*

44. **συστρατηγῶν** : Sophocles was one of the ten generals in command of the expedition led by Pericles against Samos (Strabo XIV c. 1, 18, Athenae. XIII c. 81). The anecdote is familiar from Cic. *de off.* I 40, 144 : *bene Pericles cum haberet collegam in praetura Sophoclem iique de communi officio convenissent et casu formosus puer praeteriret dixissetque Sophocles 'O puerum pulchrum, Pericle!' 'At enim praetorem, Sophocle, decet non solum manus sed etiam oculos abstinentes habere.'* Cp. Valer. Max. IV 3 ext. 1. This remark of Pericles was found by Plutarch in Theopompus.

46. **τὰς χεῖρας . . . καθαρὰς ἔχειν** for *τὰς χεῖρας καθαρὸς εἶναι.* Cp. *Arist.* c. 24, 4 *καλὸν καὶ στρατηγικὸν ἀληθῶς ἡ περὶ τὰς χεῖρας ἐγκράτεια.*

§ 6 l. 49. **ἐγκωμιάζων** : c. 28, 3.

16 51. **οὐδὲ γάρ**, *neque enim*, the negative of *καὶ γάρ* c. 7, 1. The sentiment of Pericles is expressed objectively as being a truism in an independent rather than a dependent clause (*οὐδὲ γὰρ ὁρᾶν*) like that which follows.

53. **ταὔτ' οὖν ὑπάρχειν**, 'that the same advantages therefore belong' (*i.e.* immortality). The argument is :—Those who have fallen in battle receive high honour and have done great service to the state ; this much and no more we know about the gods ; if then we conclude therefrom that the gods are immortal, we must draw the same conclusion with respect to those who have sacrificed their lives for their fatherland.

CHAPTER IX

§ 1 l. 1. **Θουκυδίδης** : II 65, 9. 2. **ὑπογράφει**, *adumbrat.*

4. **ὑπὸ . . . ἀνδρὸς ἀρχήν** : for the gen. of the agent with *ὑπό*

after the verbal ἀρχή = τὸ ἄρχεσθαι, cp. Xen. *Hier.* c. 7, 5 *αἱ ὑπουργίαι αἱ ὑπὸ φοβουμένων*, Plat. *Rep.* 387 D Ἥρας δεσμοὺς ὑπὸ υἱέος καὶ Ἡφαίστου ῥίψεις ὑπὸ πατρός, and Thuc. VIII 64, 4 φυγὴ ἔξω ἦν ὑπὸ τῶν Ἀθηναίων παρὰ τοῖς Πελοποννησίοις, *i.e.* 'a body of those who were banished by the Athenians.'

5. **ἄλλοι πολλοί**, 'many others': πολλοὶ ἄλλοι is also used, but not πολλοὶ καὶ ἄλλοι, as is sometimes assumed. See my note to *Demosth.* c. 14, 4. Plut. is probably referring to Plat. *Gorg.* 515 E, where he speaks of the bad moral effect produced by such employment of the public money:—*ἀκούω Περικλέα πεποιηκέναι Ἀθηναίους ἀργοὺς καὶ δειλοὺς καὶ λάλους καὶ φιλαργύρους, εἰς μισθοφορίαν πρῶτον καταστήσαντα.*

6. **κληρουχίας**: the allotment of the land of an expelled Greek population to Athenian citizens, who retained their legal status but were not, like *ἄποικοι* or colonists parted from their mother city-state, independent, was a prominent feature of the democratic programme at Athens. It served the double purpose of providing many individuals with the means of subsistence and of securing and strengthening the state, as we read in c. 11, 5. The first allottees (*κληροῦχοι*) were those sent to occupy the land of the Hippobotae near Chalcis (Euboea) B.C. 510. The number sent out between B.C. 460 and 410 was 9950, exclusive of those sent to Lemnos, Amphipolis, Imbros and Aegina at the same time. Gilbert *Gr. St.*[2] I p. 504, note 3. The system was the most hated feature of the Athenian empire, and when Athens strove to reconstitute her allied confederacy a second time in B.C. 377, she agreed to discontinue it, but on the conquest of Samos B.C. 366 it was renewed in that island and remained in force until the defeat of the Athenians in the Lamian war, when the Samian exiles were restored by Perdiccas according to the convention.

7. **θεωρικά** *sc.* *χρήματα*, *i.q.* *τὸ θεωρικόν*, 'show-money' or fund expended by the state on public festivals, which included sacrifices, processions and other entertainments, here used in its restricted sense of largess to the poorer citizens in the form of payment of the sum charged by the lessee of the theatre for their admission to dramatic performances, at the rate of two obols for each of the ordinary seats (Dem. *de cor.* § 28). Cp. Gilbert *Gr. St.*[2] I 384. The payment of the *θεωρικόν* out of the treasury is attributed to Cleophon by Aristot. Ἀθ. πολ. c. 28, 3. Gilbert *l. c.* p. 273. Such an application of the surplus public revenue—which, by the old law, should have been carried to the military fund—was not unknown at an earlier period (*Them.* c. 4, 1), but it was reserved for Pericles to apply it as an engine for winning popular favour. **μισθῶν διανομάς**, 'the distribution of fees,' including the salaries of the dicasts (l. 26), which came afterwards to be regarded as one means of earning a living, and the pay and provision-money of citizens when on military or naval service. The *μισθὸς ἐκκλησιαστικός* or payment for attendance at the public assembly was introduced at a later period by Agyrrhius; see Aristot. Ἀθην. πολ. c. 41, 3 with Sandys' note *ad l.*

9. **πολυτελῆ**, 'expensive' (c. 36, 1) in chiastic opposition to **αὐτουργοῦ**, 'maintaining themselves by their own labour.'

Cp. Thuc. I. 141, 5, Eur. *Orest.* 920 αὐτουργός, οἵπερ καὶ μόνοι σῴζουσι γῆν. Xen. *Oec.* v 4 opposes the αὐτουργούς as a class to τοὺς τῇ ἐπιμελείᾳ γεωργοῦντας, those whose farming consists in supervision. Plutarch leaves his readers to form their own judgment on the merits of the case from the actual circumstances.

12. **τῆς μεταβολῆς**, 'the change (for the worse), deterioration of the people.'

§ **2** l. 13. **ὥσπερ εἴρηται**, c. 7, 3.

14. **ὑπεποιεῖτο**, 'was for winning over,' 'curried favour with.'

The word is used once by *Dem. de f. l.* § 76 ἵνα μὴ δι' ὑμῶν αὐτοὺς οἱ Φωκεῖς ὑποποιήσωνται and twice by Aristot. *Pol.* v (VIII) 4, p. 1303b, 24 τὸν ἐρώμενον αὐτοῦ ὑπεποιήσατο, Ἀθ. πολ. c. 6, 3 ἐξὸν αὐτῷ τοὺς ἑτέρους ὑποποιησάμενον τυραννεῖν τῆς πόλεως. Cp. ὑπῆλθε c. 7, 3.

16. **ἀνελάμβανε**, *sibi conciliare studebat.* For **ἀπό**, see Gr. Ind. *s.v.*

Cp. c. 34, 1, *Nic.* c. 3, 2 χορηγίαις ἀνελάμβανε τὸν δῆμον, *Tib. Gr.* c. 16, 1, *Mar.* c. 28, 1 τῆς ἕκτης ὑπατείας ὠρέγετο θεραπείαις τὸν δῆμον ἀναλαμβάνων, *Cic.* c. 36, 2 τοὺς χαρίεντας ἀνελάμβανεν ἑστιάσεσιν, *Ant.* c. 57, 1, *Philop.* c. 15, 3, Arist. *Eq.* 682 τὴν βουλὴν ὅλην ὀβολοῦ κοριάννοις ἀναλαβών, Aristot. *Rhet.* I 1, 10 πρὸ ἔργου ἐστὶν ἀναλαβεῖν τὸν ἀκροατήν.

17. **δεῖπνον . . . τῷ δεομένῳ παρέχων Ἀθηναίων**: this is probably an exaggerated account. Aristot. Ἀθ. πολ. c. 27, 3 (quoted by Plut. *Cim.* c. 10, 2) limits this act of generosity to the Laciadae, his δημόται or *curiales* (Cic. *de off.* II 64 after Theophrastus): ὁ γὰρ Κίμων, ἅτε τυραννικὴν ἔχων οὐσίαν . . . τῶν δημοτῶν ἔτρεφε πολλούς· ἐξῆν γὰρ τῷ βουλομένῳ Λακιαδῶν καθ' ἑκάστην τὴν ἡμέραν ἐλθόντι παρ' αὐτὸν ἔχειν τὰ μέτρια, ἔτι δὲ τὰ χωρία πάντα ἄφρακτα ἦν, ὅπως ἐξῇ τῷ βουλομένῳ τῆς ὀπώρας ἀπολαύειν. Plutarch also says (*Cim.* c. 10, 1) that the latter privilege was accorded by Cimon καὶ τοῖς ξένοις καὶ τῶν πολιτῶν τοῖς δεομένοις and that he kept open house for the whole of the poorer population of Athens (τῶν πενήτων τῷ βουλομένῳ) and again (§ 6) τὴν οἰκίαν τοῖς πολίταις πρυτανεῖον ἀπέδειξε κοινόν. His authority was, probably, Theopompus *Philippica* Bk x (ap. Athenae. XII c. 44, Müller *FHG.* I 293 fr. 94), from whom Nepos also (*Cim.* c. 4, 1) and Heracleides Ponticus περὶ πολιτειῶν p. 5 borrow:—Κίμων ὁ Ἀθηναῖος ἐν τοῖς ἀγροῖς καὶ τοῖς κήποις οὐδένα τοῦ καρποῦ καθίστα φύλακα, ὅπως οἱ βουλόμενοι τῶν πολιτῶν εἰσιόντες ὀπωρίζωνται καὶ λαμβάνωσιν, εἴ τινος δέοιντο τῶν ἐν τοῖς χωρίοις. ἔπειτα τὴν οἰκίαν παρεῖχε κοινὴν ἅπασιν ὡς δεῖπνον ἀεὶ εὐτελὲς παρασκευάζεσθαι πολλοῖς ἀνθρώποις καὶ τοὺς ἀπόρους τῶν Ἀθηναίων εἰσιόντας δειπνεῖν. The expression, however, τῶν χωρίων τοὺς φραγμοὺς ἀφαιρῶν—common to Plutarch's two *Lives*—is not found in Theopompus, and appears to be taken from some other source. The whole subject has been discussed in *Mnemosyne* N.S. IX 58.

18. **τοὺς πρεσβυτέρους ἀμφιεννύων**: cp. Theopomp. *l. c.* —*ποιεῖν δὲ καὶ τοῦτο πολλάκις (φασὶν αὐτόν), ὁπότε τῶν πολιτῶν τινα ἴδοι κακῶς ἠμφιεσμένον, κελεύειν αὐτῷ μεταμφιέννυσθαι τῶν νεανίσκων τινὰ τῶν συνακολουθούντων αὐτῷ.*

22. **καταδημαγωγούμενος**, 'out-demagogued,' 'outdone in popular arts,' § 4 l. 33. Cp. *Thes.* c. 35, 3 *ἐπιχειρῶν βιάζεσθαι κατεδημαγωγεῖτο καὶ κατεστασιάζετο*, and the similar verb

καταστρατηγεῖσθαι, 'to be out-generalled,' 'outwitted,' *Timol.* c. 10, 8, *Nic.* c. 20, 4.

23. **τῶν δημοσίων**, 'the state revenues,' c. 12, 5 ; c. 14, 2.

24. **Δαμωνίδου τοῦ Ὄαθεν**, 'Damonides of (the deme) Oa,' 17
which was in the *Πανδιονὶς φυλή*. It is conjectured by Busolt and others that probably Damon the musician (c. 4, 1) was his adviser and that we should read accordingly in this passage *Δάμωνος Δαμωνίδου*. But see Aristot. *'Αθην. πολ.* c. 27, 4 *πρὸς δὴ ταύτην* (*sc.* *τὴν Κίμωνος*) *χορηγίαν ἐπιλειπόμενος ὁ Περικλῆς τῇ οὐσίᾳ, συμβουλεύσαντος αὐτῷ Δαμωνίδου τοῦ Οἰῆθεν* (*ὃς ἐδόκει τῶν πολλῶν εἰσηγητὴς εἶναι τῷ Περικλεῖ· διὸ καὶ ὠστράκισαν αὐτὸν ὕστερον*), *ἐπεὶ τοῖς ἰδίοις ἡττᾶτο, διδόναι τοῖς πολλοῖς τὰ αὑτῶν, κατεσκεύασε μισθοφορὰν τοῖς δικασταῖς ἀφ' ὧν αἰτιῶνταί τινες χείρους γενέσθαι, κληρουμένων ἐπιμελῶς ἀεὶ μᾶλλον τῶν τυχόντων ἢ τῶν ἐπιεικῶν ἀνθρώπων*. How is the discrepancy to be reconciled? Prof. Gomperz and Mr. Kenyon (followed by Dr. Sandys) suggest that Plutarch *more suo* confused two persons, the musician Damon, son of Damonides, of Ὄα, and the politician Damonides of Οἴη (in the phylê *Οἰνηίς*) and transferred to the former some of the attributes of the latter.

Ὄαθεν : the proper demonymic was 'Οαεύς or 'Οαιεύς (*CIG.* 318). Cp. 'Αγρυλῆθεν, 'Αλωπεκῆθεν (c. 11, 1), 'Αφιδνῆθεν, Ἑσταιόθεν, Κεφαλῆθεν, Κολωνῆθεν, Φλυῆθεν. Sometimes also ἐκ with the gen. of the deme is substituted.

§ **3** l. 25. **θεωρικοῖς καὶ δικαστικοῖς λήμμασιν** : the payment for service on juries (*μισθὸς δικαστικός*) was introduced by Pericles, either shortly before or at the time when Cimon's influence after his restoration in B.C. 458 was strengthened. At first it was only two obols a day, but subsequently B.C. 425/4 it was increased by Cleon (Schol. to Arist. *Vesp.* 88) to three (*τριώβολον*) Arist. *Eq.* 51, 255, *Vesp.* 300, with Schol. *ad l.* Aristot. 'Αθ. πολ. c. 62, 2. Cp. Aristot. *l. c.* c. 27, 3 *ἐποίησε δὲ καὶ μισθοφόρα τὰ δικαστήρια Περικλῆς πρῶτος, ἀντιδημαγωγῶν πρὸς τὴν Κίμωνος εὐπορίαν*, *Pol.* II 9, 3 p. 1274[a], 8 *τὰ δὲ δικαστήρια μισθοφόρα κατέστησε Περικλῆς*.

27. **χορηγίαις**, 'largesses.' See *Them.* c. 5, 1 with my note *ad l.* **συνδεκάσας**, 'bribing wholesale.' Cp. Aesch. *Tim.* § 86 *ἐάν τις συνδεκάζῃ τὴν ἐκκλησίαν καὶ τἆλλα δικαστήρια*, [Xenoph.] *Ath. resp.* c. 3, 7 ed. Kirchhoff *διασκευάσασθαι ῥᾴδιον ἔσται πρὸς ὀλίγους δικαστὰς καὶ συνδεκάσαι*, Dem. *or.* 46 § 26 *ἐάν τις . . . συνδεκάζῃ τὴν ἡλιαίαν*. **ἐχρῆτο**, *sc.* *τῷ πλήθει*.

28. The Areopagus was the oldest council of Athens. As reconstituted by Solon, besides being a criminal tribunal having the cognisance of all cases of homicide (Dem. *c. Aristocr.* 66 ff.), it was invested with the general supervision of the state; watched over the conduct of magistrates in office, controlled the proceedings of the *ἐκκλησία* and possessed a censorial power over private citizens. The nine archons, provided they had passed their

εὔθυναι and had discharged their duties blamelessly, became life-members of it (l. 29); so that it was a close corporation of Eupatrids and the only depositary of real political power, as long as it elected the magistrates from whom it was itself to be recruited. But the degradation of the office of archon by the substitution of lot for election changed its character, and instead of being a council of the *élite* of the aristocracy, it was becoming little more than a glorified vestry. It was not likely that the growing democracy, conscious of its strength in its own assembly, would always submit to the supervision of a body composed of second-class magistrates selected by the hazard of the lot, whose prestige and considerable powers were generally directed to the retarding of its growth and development. The attack, which was at last formally made upon the ancient council, was headed by Ephialtes, the leader of the democratical party at this time, and delivered in the archonship of Conon B.C. 462. Kenyon 'Αθην. πολ. ed. I p. xxxviii. Pericles' advent to power is to be dated a year or two later. As to Themistocles' share in the attack, see on *Them.* c. 10, 3, Busolt in Müller's *Handb.* IV 1, 1 p. 167 note 4, Sandys on 'Αθ. πολ. c. 25, 3.

29. **ἄρχων** *i.e.* the president of the college of the nine archons or *θεσμοθέται*, who in later times bore the title of *ἐπώνυμος*, not because he was *ἐπώνυμος τοῦ ἐνιαυτοῦ*, but because for reasons arising from his official position his name stood at the head of several official lists as *ἐπώνυμος τῶν ἡλικιῶν, τῶν λήξεων.* Gilbert *Gr. St.*^{2} I 279 note 4.

Aristotle 'Αθην. πολ. c. 3, 2 gives a different order of precedence in the original institution from that usually accepted : *μέγισται δὲ καὶ πρῶται τῶν ἀρχῶν ἦσαν βασ< ιλεὺς καὶ > πολέμαρχος καὶ ἄρχων, τούτων δὲ πρώτη μὲν ἡ τοῦ βασιλέως, αὕτη γὰρ ἐξ ἀρχῆς ἦν, δευτέρα δ' ἐπικατέστη < ἡ πολε >μαρχία. . . . τελευταία δ' ἡ < τοῦ ἄρχον >τος*, and § 3 *νεωστὶ γέγονεν ἡ ἀρχὴ μεγάλη τοῖς ἐπιθέτοις αὐξηθεῖσα.* After the death of Codrus, a change was introduced into the Athenian constitution in virtue of which the Polemarch or 'commander-in-chief' and the Archon or 'chief civil magistrate' were associated with the titular King for life, as a check upon his autocracy. When kingly rule was abolished and the decennial system established, the *ἄρχων* was promoted to the titular headship of the state, the second position being reserved for the *βασιλεύς*, who retained the religious functions only of the king like the Roman *rex sacrificulus*, the third for the polemarch, who became a purely civil officer, and amongst other duties exercised a general superintendence over resident aliens (*μέτοικοι*). The six remaining archons came into existence only after the change from the decennial into the annual system B.C. 682, Aristot. *l. c.* c. 3, 4 *θεσμοθέται δὲ πολλοῖς ὕστερον ἔτεσιν ἡρέθησαν, ἤδη κατ' ἐνιαυτὸν αἱρ< ουμένων > τὰς ἀρχάς, ὅπως ἀναγράψαντες τὰ θέσμια φυλάττωσι πρὸς τὴν τῶν <παρανομού>ντων κρίσιν· διὸ καὶ μόνη τῶν ἀρχῶν οὐκ ἐγένετο πλείων [ἢ] ἐνιαύσιος.*

διὰ τὸ μὴ . . . λαχεῖν, 'because he had not been appointed by lot.'

The statement of the reason why Per. was not a Member of the Council of Areopagus is doubtless Plutarch's own, not borrowed. Aristotle and Theopompus would not have considered such an addition necessary for their readers. H. Sauppe *die Quellen Pl.* p. 18.

31. **κληρωταί**, in contra-distinction to *χειροτονηταί, αἱρεταί.* Kenyon ('Αθην. πολ. pp. 59 ff. ed. 1) remarks that 'we have the following stages in the history of the method of selection to this office : (1) prior to Dracon, the archons were nominated by the Areopagus ; (2) under the Draconian constitution, they were elected by the ecclesia ; (3) under the Solonian constitution, so far as it was not disturbed by internal troubles and

revolutions, they were chosen by lot from forty candidates selected by the four tribes; (4) under the constitution of Cleisthenes they were elected by the people in the ecclesia directly; (5) after B.C. 487 they were appointed by lot from one hundred candidates selected by the ten tribes; (6) at some later period the process of the lot was adopted also in the preliminary selection by the tribes.' The nine tribes, from whom the nine archons were chosen, were selected by lot; the tenth was compensated by having the election of the secretary (*γραμματεύς*) to the *θεσμοθέται*. This we learn from Aristotle *l. c.* c. 55, 1 *<νῦν> δὲ κληροῦσιν θεσμοθέτας μὲν ἓξ καὶ γραμματέα τούτοις, ἔτι δ' ἄρχοντα καὶ βασιλέα καὶ πολέμαρχον, κατὰ μέρος ἐξ ἑκάστης <τῆς> φυλῆς.*

32. **δι' αὐτῶν**, 'through them' *sc. τῶν ἀρχῶν.* **οἱ δοκιμασθέντες**: the *δοκιμασία* properly preceded the entrance on office: Plutarch seems here to identify it with the *εὔθυνα* which the archons underwent on resigning their office. **ἀνέβαινον**, 'went up,' 'were promoted.' Cp. Aristot. 'Αθ. πολ. c. 60, 3 *οὐκ ἔστι τῷ ἄρχοντι ἀναβῆναι πρότερον εἰς <Ἄρε>ιον πάγον πρὶν ἂν ἅπαν (τὸ ἔλαιον) παραδῷ τοῖς ταμίαις*, [Dem.] c. *Neaer.* § 80 *ἐγένετο τὰ ἱερὰ ταῦτα καὶ ἀνέβησαν εἰς Ἄρειον πάγον οἱ ἐννέα ἄρχοντες ταῖς καθηκούσαις ἡμέραις*, Hyperid. *fr.* 141 ed. Bl. *τοὺς Ἀρεοπαγίτας φησὶν ἀριστήσαντά τινα κωλῦσαι ἀνιέναι εἰς Ἄρειον πάγον.*

§ 4 l. 33. **διό** refers to *ἧς αὐτὸς οὐ μετεῖχε διὰ τὸ . . . λαχεῖν.* **μᾶλλον** is to be taken with **κατεστασίασε**, 'he overpowered in party strife'—a word which savours of Theopompus, like *καταδημαγωγούμενος* (l. 22): see *Them.* c. 5, 4 with my note *ad l.* **ἰσχύσας**, 'now that he had become powerful,' c. 7, 5.

34. **τὴν μέν**, 'the Areopagus on the one hand.'

35. **δι' Ἐφιάλτου**: c. 10, 6, *Mor.* 812 D quoted c. 7 § 6 l. 49.

36. **φιλολάκωνα**, c. 7, 3, *Cim.* c. 16. Cimon was always the staunch friend of Sparta. He wished to see the two great city-states of Greece drawing together in harmony, at peace at home and united in making war on Persia. The termination of his Lacedaemonian policy in the jealous and insulting dismissal of their Athenian auxiliaries by the Spartans at the siege of Ithome and the breach which followed between the two city-states was a serious blow to his popularity.

37. **ἐξοστρακισθῆναι**, *ostracismo eiectum esse.* This happened B.C. 459.

38. **γένει**: his father was the great Miltiades, his mother Hegesipyle, a Thracian princess. **νίκας**, especially that on the river Eurymedon (Pamphylia) in B.C. 468/7, when he defeated the Persians by land and sea; *Cim.* cc. 12, 13 (after Callisthenes), Thuc. I c. 100, 1.

41. **ἐν τοῖς περὶ ἐκείνου**, 'in the (records) concerning him.' Cp. c. 22, 3; *Them.* c. 25, 1 *ἐν τοῖς περὶ βασιλείας.*

CHAPTER X

§ **1** l. 2. **νόμῳ** with *ὡρισμένην*, from which it is separated to avoid the hiatus in *νόμῳ εἶχε*. **τοῖς φεύγουσιν**, 'the exiles' (c. 22, 3). The proper technical term for those who underwent a temporary removal by ostracism would be *τοῖς μεθεστῶσιν*, *Them.* c. 11, 1, *Arist.* c. 8, 1; *φεύγειν* is generally applied to persons banished for life or a long period. **ἐν τῷ διὰ μέσου** *sc.* *χρόνῳ*, 'in the interval' between his removal and the expiration of the period fixed by law for its duration. The invasion took place B.C. 457.

6. **ἐλθών** for *ἐπανελθών*, *reversus*, as often; cp. *Pomp.* c. 47, 1 *τότε δὲ Καῖσαρ ἐλθὼν ἀπὸ στρατείας ἥψατο πολιτεύματος*, Dion. Hal. *A. R.* VIII 57, 3 *εἰ μὲν εὖ πράξας ὁ Μάρκιος εἰς Οὐολούσκους ἔλθοι*. **ἐκ τῆς φυγῆς**, from the place where he was living in exile.

18 7. **ἔθετο . . . εἰς λόχον τὰ ὅπλα**, 'took up his arms to join a company.' The *λόχος*, which was a division of the *τάξις*, appears to have been formed of soldiers of one or more demes, according to the importance of the contingents furnished by them. Cp. *Cim.* c. 17, 5 *οἱ δὲ λαβόντες αὐτοῦ τὴν πανοπλίαν εἰς τὸν λόχον ἔθεντο*. For the meaning of the phrase *θέσθαι τὰ ὅπλα*, see my n. to Thuc. VII 3, 1. **τῶν φυλετῶν**, 'his fellow-tribesmen,' members of the phylê Oeneis. Cp. *Cim.* c. 17, 3 *Κίμων μετὰ τῶν ὅπλων ἧκεν εἰς τὴν αὑτοῦ φυλὴν τὴν Οἰνῇδα πρόθυμος ὢν ἀμύνεσθαι τὴν αἰτίαν πρὸς τοὺς πολίτας*. The Athenian hoplites were divided into ten *τάξεις* according to their respective *φυλαί* and those who fell in battle were buried *κατὰ φυλάς* (Thuc. II 34, 3).

8. **δι' ἔργων**, as opp. to *λόγων*, is explained by *συγκινδυνεύσας*. **ἀπολύεσθαι τὸν λακωνισμόν**, 'to clear himself of the aspersion of laconism.'

Cp. *Cim.* c. 17, 4 *δεηθεὶς τῶν ἑταίρων ὅσοι μάλιστα τὴν τοῦ λακωνίζειν αἰτίαν ἔσχον ἐρρωμένως ἀγωνίσασθαι πρὸς τοὺς πολεμίους καὶ δι' ἔργων ἀπολύσασθαι τὴν αἰτίαν πρὸς τοὺς πολίτας*, *Arist.* c. 13, 3 *ἀπολύσασθαι τὰς αἰτίας*, *Lys.* c. 28, 6 *σπουδάζοντες ἀπολύσασθαι τοῖς πολίταις τὴν αἰτίαν τοῦ λακωνίζειν*, Thuc. V 75, 3 *τὴν . . . ἐπιφερομένην αἰτίαν . . . ἑνὶ ἔργῳ τούτῳ ἀπελύσαντο*, VIII 87, 1 *βουλόμενος . . . ἀπολύεσθαι πρὸς αὐτοὺς τὰς διαβολάς*, Dem. *de Cor.* § 4 *ἀπολύσασθαι τὰ κατηγορημένα*.

10. **οἱ φίλοι τοῦ Περικλέους**: according to Plutarch *Cim.* c. 17, 4, it was the Council of 500 who forbade him, being led by his enemies to suspect him of wishing *συνταράξαι τὴν φάλαγγα καὶ τῇ πόλει Λακεδαιμονίους ἐπαγαγεῖν*. Plut. must have found this statement in his authority for that *Life;* but it is less probable, because there was hardly time for a resolution of the senate to be passed. That there was ground for suspicion,

because of an oligarchic conspiracy to overthrow the democratic constitution, appears from Thuc. I 107, 3, *ἄνδρες τῶν Ἀθηναίων ἐπῆγον αὐτοὺς κρύφα, ἐλπίσαντες δῆμόν τε καταλύσειν καὶ τὰ μακρὰ τείχη οἰκοδομούμενα.* It was a knowledge of this which impelled Pericles and his friends to oppose Cimon's wish to take part in the battle since he suspected him of being concerned in the conspiracy.

11. **συστάντες,** 'combining,' 'leagued.' *Demosth.* c. 17, 3.

§ 2 l. 12. **διὸ καὶ δοκεῖ,** 'this is considered to be the reason why'; *i.e.* he redoubled his exertions during the battle in order to be on a level with Cimon in personal courage and to prove that his adversary's presence was superfluous. There is not a word about this in the *Life of Cimon.*

15. **τοῦ σώματος,** 'his life.' *Mor.* 137 C *ἀφειδεῖν καὶ ἀμελεῖν τοῦ σώματος.*

16. **πάντες ὁμαλῶς,** 'all alike'; c. 6, 2; c. 39, 3, *Sol.* c. 16, 3 *οὐ τὰ μὲν τὰ δ' οὐχί, πάντα δ' ὁμαλῶς ἐπιτρέψαντες.* Cp. *Cim.* c. 17, 5 *οἱ δὲ (ἑταῖροι) μετ' ἀλλήλων συστάντες ἐκθύμως ἑκατὸν ὄντες ἔπεσον, πολὺν αὐτῶν πόθον καὶ μεταμέλειαν ἐφ' οἷς ἠτιάθησαν ἀδίκως ἀπολιπόντες τοῖς Ἀθηναίοις.* The victory rested with the Spartans in this battle, which was fought in the valley of Asopus, below Tanagra (Boeotia). It was the first occasion on which Sparta and Athens measured themselves in open conflict.

19. **ἔσχε,** 'seized on,' often thus used with substantives denoting emotion or passion: see note to c. 20, 3.

ἡττημένους μὲν . . . προσδοκῶντας δέ, the simultaneous concurrence of two things is more often indicated by *τε—καί.* See *Them.* c. 12, 1.

21. **εἰς ἔτους ὥραν,** 'for the (next) summer,' lit. 'fine time of the year' or season for military operations. Cp. *Tim.* c. 22, 5 *ὡς ἔτους ὥρᾳ διαβησομένους, Mar.* c. 11, 3, *Dion* c. 16, 3, Thuc. II 52, 2.

As to the expectation of a Spartan invasion of Attica, cp. *Cim.* c. 17, 5 *οὐδὲ τῷ πρὸς Κίμωνα θυμῷ πολὺν χρόνον ἐνέμειναν, τὰ μέν, ὡς εἰκός, ὧν ἔπαθον εὖ μεμνημένοι, τὰ δὲ τοῦ καιροῦ συλλαμβανομένου· νενικημένοι γὰρ ἐν Ταναγρᾳ μάχῃ μεγάλῃ καὶ προσδοκῶντες εἰς ὥραν ἔτους στρατιὰν Πελοποννησίων ἐπ' αὐτοὺς ἐκάλουν ἐκ τῆς φυγῆς τὸν Κίμωνα καὶ κατῆλθε τὸ ψήφισμα γράψαντος αὐτῷ Περικλέους. οὕτω τότε πολιτικαὶ μὲν ἦσαν αἱ διαφοραί, μέτριοι δὲ οἱ θυμοὶ καὶ πρὸς τὸ κοινὸν εὐανάκλητοι συμφέρον, ἡ δὲ φιλοτιμία πάντων ἐπικρατοῦσα τῶν παθῶν τοῖς τῆς πατρίδος ὑπεχώρει καιροῖς.* In reality the Spartans gained nothing by their victory beyond the power of making their way home through the passes of Geraneia; and two months later B.C. 456/5, the battle of Oenophyta ended in a decisive victory for the Athenians under Myronides. The Boeotians became the subject allies of the Athenians who set up democracies everywhere, and in B.C. 450/49 a five years' truce was concluded between the rival states (Thuc. I 112, 1).

§ 3 l. 24. **τὸ ψήφισμα γράψας**, 'proposing (lit. 'drafting') the bill for his recall,' for ratification by the *ἐκκλησία*. **τὸν ἄνδρα**, *i.e.* *τὸν* Κίμωνα, c. 4, 1; c. 15, 5.

25. **κατελθών**, *reversus ab exilio*. This was in Ol. 81, 2 = B.C. 455/4. Cp. *Cim.* c. 18, 1 *εὐθὺς μὲν οὖν ὁ Κίμων κατελθὼν ἔλυσε τὸν πόλεμον καὶ διήλλαξε τὰς πόλεις.* Hostilities were suspended for four months only: a new truce was concluded in B.C. 451.

26. **οἰκείως εἶχον . . . πρὸς αὐτόν**, 'were kindly disposed towards him.' Cp. c. 16, 3 with note *ad l.*

28. **ἀπήχθοντο**, imperf. from *ἀπέχθεσθαι*, a late form of *ἀπεχθάνεσθαι*. Cp. *Marc.* c. 22, 4 *Ἀφροδίτη μάλιστα θεῶν ἀπέχθεται βίᾳ καὶ πολέμοις*, Dionys. Hal. *A. R.* VIII c. 29, 2 *τοῖς ἄλλοις Ῥωμαίοις ἀπέχθομαί τ' ὡς δύναμαι μάλιστα καὶ οὐδέποτε μισῶν αὐτοὺς παύσομαι.*

29. **δημαγωγοῖς**, 'democratic statesmen.'

§ 4 l. 29. **ἔνιοι**: doubtless Stesimbrotus of Chios, a contemporary writer, is meant, to whom the anecdote told in § 5 is assigned in *Cim.* c. 14, 4.

30. **οὐ πρότερον γραφῆναι . . . τὴν κάθοδον . . . ἤ**, 'that the bill for his restoration was not drafted before that . . .'

Note that the negative is not drawn to *φασί* but goes with *γραφῆναι*. This is usually the case where *οὐ* is closely connected with another thought, as here. Cp. *Num.* c. 14, 2 *φασὶ τοὺς Πυθαγορικοὺς οὐκ ἐᾶν*, *Lyc.* c. 20, 2 *ἃ ἔφην οὐκ ἀμοιρεῖν χάριτος*, *Arist.* c. 10, 8 *οὐ κατὰ καιρὸν ἔφη παίζειν αὐτούς*, c. 15, 4 *ὁ δὲ οὐ καλῶς ἔφη ἔχειν ταῦτα ἀποκρύψασθαι*, *Flam.* c. 19, 2 *εἴ τί φησι τῶν εἰρημένων μὴ ἀληθὲς εἶναι*, *Mar.* c. 11, 5, *Nic.* c. 18, 4 *φησὶν ἐν μηδενὶ λόγῳ ποιεῖσθαι*, *Alex.* c. 65, 2; c. 69, 1, *Caes.* c. 47, 2, *Pomp.* c. 8, 4; c. 67, 2, *Ag.* c. 15, 2 *οὐκ ἐθέλειν μάχεσθαί φησι*, *Brut.* c. 12, 3, *Artox.* c. 4, 1. Stegmann p. 5 says that there are 59 instances of *οὐ φάναι* and 39 of *φάναι οὐ* with the infin. in the *Lives.*

19 33. **ὥστε** introduces the terms of the compact (*συνθήκας*).

34. **λαβόντα**, 'with.' G. *MT.*[2] § 844.

35. **τῶν ἔξω**, 'those on foreign service.' **καταστρεφόμενον**, 'with a design to reduce'; c. 7, 3.

36. **βασιλέως**, c. 3, 1.

38. **ὑπάρχειν**, 'should be ceded.'

§ 5 l. 40. **παρασχεῖν**, *fecisse, reddidisse*, as *Them.* c. 7, 2. **τὴν θανατικὴν δίκην ἔφευγεν**, 'was indicted on the (well-known) capital charge,' a classical expression. The converse of *φεύγειν* (c. 32, 1) in this sense is *διώκειν* 'to prosecute' (l. 64); *αἱρεῖν* is 'to convict,' 'get a conviction'; *ἁλῶναι*, 'to be convicted and condemned'; *ἀποφεύγειν*, 'to be acquitted' (*Cim.* c. 15, 1, Arist. *Vesp.* 579, *Nub.* 167).

The charge brought against Cimon was that he had failed in his duty after the subjugation of Thasos, when he might have acquired a portion of

Macedonia for Athens, had he not been bribed by Alexander, king of the country, to forego the opportunity, *Cim.* c. 14, 2 ἐκεῖθεν (from Thasos) ῥᾳδίως ἐπιβῆναι Μακεδονίας καὶ πολλὴν ἀποτεμέσθαι παρασχόν, ὡς ἐδόκει, μὴ θελήσας αἰτίαν ἔσχε δώροις ὑπὸ τοῦ βασιλέως Ἀλεξάνδρου συμπεπεῖσθαι καὶ δίκην ἔφυγε τῶν ἐχθρῶν συστάντων ἐπ' αὐτόν.

41. **ἦν εἷς τῶν κατηγόρων προβεβλημένος,** 'he had been chosen one of the (ten) state prosecutors' (συνήγοροι, Schoemann *de Com. Ath.* pp. 111–113). Cp. Aristot. Ἀθ. πολ. c. 27, 1 Περικλέους πρῶτον εὐδοκιμήσαντος, ὅτε κατηγόρησε τὰς εὐθύνας Κίμωνος στρατηγοῦντος νέος ὤν. This was in the spring of B.C. 464. The subject of εὔθυνα στρατηγῶν has been handled by Wilamowitz-Möllendorff in his recent publication *Aristoteles und Athen* II pp. 243–51. See n. on c. 32, 2.

For προβάλλειν (or προβάλλεσθαι) 'to nominate, propose, as a candidate for election,' cp. *Demosth.* c. 14, 3 τῶν Ἀθηναίων ἐπί τινα προβαλλομένων αὐτὸν κατηγορίαν, *Timol.* c. 3, 1. Here it means 'to choose after nomination.' The number of advocates in cases of charges of high treason (εἰσαγγελία) was limited to ten. Thus we find ten κατήγοροι chosen by the people to bring Demosthenes and others to trial for receiving bribes from Harpalus (Dinarch. *c. Dem.* § 51), and the στρατηγοί were empowered to choose from the council συνηγόρους μέχρι δέκα, to assist in the prosecution of Antiphon and others for προδοσία ([Plut.] *vit. decem or.* 833, 25).

45. **γραῦς εἶ, γραῦς, ὡς . . . διαπράσσεσθαι,** 'you are full old to undertake such weighty matters.' G. *MT.*[2] § 588.

Cp. Plato *Prot.* 314 B νέοι ὥστε τοσοῦτον πρᾶγμα διελέσθαι, 'full young to explain so great a matter,' Xen. *Mem.* III 13, 3 ψυχρόν (ἐστι τὸ ὕδωρ) ὥστε λούσασθαι, *Cyr.* IV V 15 ὀλίγοι ἐσμὲν ὥστε ἐγκρατεῖς εἶναι αὐτῶν, Eur. *Andr.* 80 γέρων ὥστε σ' ὠφελεῖν παρών, Antiph. *or.* 5, 79 γέρων ἐκεῖνος ὥστ' ἐμοὶ βοηθεῖν, Thuc. I 50, 6 δείσαντες μὴ αἱ σφέτεραι δέκα νῆες ὀλίγαι ἀμύνειν ὦσι, where Shilleto rightly observes that the expression is not precisely our 'too few to aid,' which would be ἐλάσσονες ἢ ὥστε ἀμύνειν. The latter expresses disbelief, the former (merely) misgiving. 'He is a young man for the office' is not the same as 'he is too young a man for the office.'

46. **οὐ μὴν ἀλλά,** 'however'; an elliptical expression (c. 8, 4) generally at the beginning of a sentence, especially in passing on to a new thought, the verb belonging to οὐ μήν being understood from the preceding sentence or implied in the general connexion. This is inferred from the passages where there is no ellipsis of the verb, as c. 25, 2, *C. Gr.* c. 12, 1 βοηθήσειν ἐπαγγελλόμενος, οὐ μὴν ἐβοήθησεν, ἀλλὰ παρῆλθε, *Ag.* c. 18, 1 μένειν ἐδεῖτο . . . οὐ μὴν ἔπεισεν, ἀλλά κτλ. For other exx., se *Rom.* c. 27, 2, *Lys.* c. 31, 1, *Num.* c. 3, 7, *Sol.* c. 15, 1, *Fab.* c. 22, 3, *Cam.* c. 37, 1, *Tim.* c. 34, 4, *Pelop.* c. 1, 2, *Flam.* c. 1, 1, *Sull.* c. 14, 2, etc.

47. **ἅπαξ ἀνέστη,** 'rose (but) once to speak.' **τὴν προβολὴν ἀφοσιούμενος,** 'by way of formally satisfying his appointment,' 'to acquit himself of his commission,' as a public κατήγορος, lit. 'to do the least possible consistently with keeping ὅσιος.' See more on this verb in my n. on *Timol.* c. 39, 2.

Cp. *Cim.* c. 14, 4 μνησθεὶς δὲ τῆς κρίσεως ἐκείνης ὁ Στησίμβροτός φησι τὴν Ἐλπινίκην ὑπὲρ τοῦ Κίμωνος δεομένην ἐλθεῖν ἐπὶ τὰς θύρας τοῦ Περικλέους

(*οὗτος γὰρ ἦν τῶν κατηγόρων ὁ σφοδρότατος*), *τὸν δὲ μειδιάσαντα* "*Γραῦς εἶ*" *φάναι* "*γραῦς, ὦ Ἐλπινίκη, ὡς τηλικαῦτα διαπράττεσθαι πράγματα*·" *πλὴν ἔν γε τῇ δίκῃ πραότατόν* (*φησι*) *γενέσθαι τῷ Κίμωνι καὶ πρὸς τὴν κατηγορίαν ἅπαξ ἀναστῆναι μόνον, ὥσπερ ἀφοσιούμενον*.

49. **ἐλάχιστα . . . λυπήσας**, 'after doing him the least harm of any of his accusers.' Yet Cimon was fined fifty talents and narrowly escaped a capital sentence, having only a majority of three votes in his favour.

§ **6** l. 50. **οὖν**: if he behaved so mildly to a political adversary. **Ἰδομενεῖ**: c. 35, 4. See *Introduction*.

53. **κοινωνὸν ὄντα τῆς ἐν τῇ πολιτείᾳ προαιρέσεως**, 'when he was a partner in the position he had deliberately taken up in public life,' in other words, 'a member of his political party.' Cp. c. 11, 3; Dem. *de f. l.* § 27 *τὴν προαίρεσιν αὐτοῦ τῆς πολιτείας ἀναμνησθέντες*.

56. **οὐκ οἶδ' ὁπόθεν**, parenthetical, *nescio unde*, '(raking up) from some unknown source or other'; *ταῦτα* is object to *προσβέβληκε*, cp. *Mor.* 859 A *τηλικοῦτο δὲ Ἑλληνίδι πόλει προσβαλεῖν ὄνειδος*.

57. **τἀνδρί**, c. 10, 3.

58. **οὐκ ἀνεπιλήπτῳ**, 'not irreproachable.'

60. **οἷς**, *sc. φρονήματι εὐγενεῖ καὶ ψυχῇ φιλοτίμῳ*.

§ **7** l. 62. **μὲν οὖν**, c. 6, 4. **φοβερόν**, c. 19, 4.

63. **τὰς εὐθύνας κτλ.** There was at Athens a *γραφὴ ἀδικίου* or *ἐάν τις τὸν τῶν Ἀθηναίων ἀδικῇ*, in cases of embezzlement of money, or any action detrimental to the public welfare. See c. 32 l. 21 with note *ad l.* Cp. Aristot. *Ἀθ. π.* c. 25, 1 *γενόμενος τοῦ δήμου προστάτης Ἐφιάλτης ὁ Σοφωνίδου . . . ἐπέθετο τῇ βουλῇ* (*τῶν Ἀρεοπαγιτῶν*) *ἀγῶνας ἐπιφέρων περὶ τῶν διῳκημένων*.

66. **δι' Ἀριστοδίκου**: according to Antiphon *or.* 5 § 68, delivered *c.* B.C. 420, *οὐδέπω νῦν εὕρηνται οἱ ἀποκτείναντες*, and so Diodorus XI 77, 6 *τῆς νυκτὸς ἀναιρεθεὶς ἄδηλον ἔσχε τὴν τοῦ βίου τελευτήν*. Whoever his assassin was, he must have been a tool in the hands of the conservative party, who, deprived of the constitutional means which the Areopagus had secured to it, began to open a countermine upon the democracy by means of secret intrigues and shunned no way of furthering its design.

67. **Ἀριστοτέλης**: in *Ἀθην. πολ.* c. 25, 4 *ἀνῃρέθη δὲ καὶ ὁ Ἐφιάλτης δολοφονηθεὶς μετ' οὐ πολὺν χρόνον δι' Ἀριστοδίκου τοῦ Ταναγραίου*.

68. **ἐτελεύτησε**, Ol. 82, 4 = B.C. 449/8, aet. 51, at the siege of

Citium, a town on the south coast of Cyprus, birth-place of the Stoic philosopher Zeno, then governed by a Phoenician prince. According to most authorities, including Theopompus (Nepos *Cim.* c. 3) and Ephorus (Diodor. XII 4, 6) he fell sick and died. Other authorities attribute his death to a wound which he received *πρὸς τοὺς βαρβάρους ἀγωνιζόμενος* (*Cim.* c. 19, 1).

Cimon's death marks an epoch in the history of Athens. He was the last of the great generals who thought it the mission of Hellas to be at war with Persia. With him closed the generation of the heroes of Marathon. For the next fifty years Greece is occupied with the duel between Athens and Sparta (*E. Abbott*).

CHAPTER XI

§ **1** l. 1. **ἤδη . . . καὶ πρόσθεν**, *i.e.* before their leader Cimon's death. Join **μέγιστον τῶν πολιτῶν.**

4. **ὅμως**: although they could not expect to meet with any one who would be wholly a match for Pericles, 'nevertheless' . . . **τὸν ἀντιτασσόμενον**: G. *MT.*[2] § 825.

6. **ὥστε μὴ κομιδῇ μοναρχίαν εἶναι**, 'so that it (*τὴν δύναμιν*) might not be a downright monarchy,' or 'there might be absolutely no monarchy, none at all,' according as *κομιδῇ* is taken with *μοναρχίαν* or *εἶναι*. Cp. c. 39, 5.

7. On Thucydides, son of Melesias, of Alopece (c. 9, 2), a deme in the phylê Antiochis, see c. 8, 4.

8. **κηδεστήν**, *i.q.* *γαμβρόν*, *affinem*, 'a connexion by marriage' (*κῆδος*), probably 'son-in-law,' according to Schol. Aristid. III p. 446 ed. Dind., as in Antipho *or.* 6, 12; though the word might also mean 'brother-in-law' or 'father-in-law.'

9. **ἐναντιωσόμενον**: G. *MT.*[2] § 840.

§ **2** l. 10. **ἀγοραῖος**, (not in its usual contemptuous connotation but) 'versed in forensic business,' as *Mor.* 532 A *δίκην ἔχοντες πολλάκις οὐκ ἐῶμεν εἰπεῖν τὸν ὠφέλιμον καὶ ἀγοραῖον.*

11. **πολιτικός**, *civitati utilis.* The word has several other meanings: —I (1) 'relating to citizens' generally; (2) *civilis, cives decens*, 'befitting a citizen,' 'civic,' 'civil'; (3) 'consisting of citizens'; (4) 'living in a community'—II *civitatis administrandae peritus*, 'statesman-like,' or, 'a statesman' as c. 24, 1, 3—III *publicus*, 'belonging to the state or its administration' as c. 4, 1; c. 7, 1 *τῶν πολιτικῶν οὐδὲν ἔπραττεν*—IV 'having relation to public life,' 'political.'

οἰκουρῶν, 'staying at home' instead of going out to serve in war; c. 12, 3, c. 34, 1, Hermippus *Μοῖραι* fr. 45 (Mein. II 399, Kock I 236) *τοὺς μὲν ἄρ' ἄλλους οἰκουρεῖν χρῆν, πέμπειν δὲ Νόθιππον ἕν' ὄντα.* **ἐν ἄστει**: c. 5, 2 note.

12. **συμπλεκόμενος**, 'engaging with,' an expression originally borrowed from the ring, hence applied to any kind of combatants: *Sull.* c. 15, 1, *Luc.* c. 3, 3, Aesch. *de f. l.* § 153 *συμπέπλεγμαι δ' ἐν τῇ πολιτείᾳ καθ' ὑπερβολὴν ἀνθρώπῳ γόητι καὶ πονηρῷ*, Arist. *Ach.* 704 *συμπλακέντα τῇ Σκυθῶν ἐρημίᾳ* (*i.e.* Cephisodemo), Lucian *Conv.* c. 30 *ἐβούλετο γὰρ συμπλακῆναι τοῖς Στωϊκοῖς.* **τὴν π. εἰς ἀντίπαλον κατέστησεν**, 'brought the government to an equilibrium,' *i.e.* produced a balance of power between the parties who were contending for the government. Cp. Thuc. VII c. 13, 2 *ἐπειδὴ εἰς ἀντίπαλα καθεστήκαμεν.*

14. **τοὺς καλοὺς κἀγαθοὺς καλουμένους ἄνδρας**, 'the honourable and respectable citizens, as they are designated' *i.e.* the aristocratical party, c. 7, 2; c. 8, 3.

15. **ἐνδιεσπάρθαι**, *sc. τῷ δήμῳ*, 'should remain scattered up and down' among the mass of citizens (c. 7, 2) in the ecclesia. For this use of *ἐν* in composition see Cope on Aristot. *Rhet.* II 4, 12. Cp. *Num.* c. 17, 1 *τὴν μεγάλην διαφορὰν ἀφανίσαι τοῖς ἐλάσσοσιν ἐνδιασπαρεῖσαν*, *Mor.* 417 B, 720 F *πολὺ κενὸν ἐνδιέσπαρται καὶ μέμικται τοῖς τοῦ ἀέρος ἀτόμοις*, 762 A *λεπταί τινες ἀπορροαὶ . . . τῆς ἀληθείας ἔνεισι ταῖς Αἰγυπτίων ἐνδιεσπαρμέναι μυθολογίαις*, 99 C *ἀποτρίμματα φρονήσεως ἐνδιεσπαρμένα ταῖς χρείαις ταῖς περὶ τὸν βίον.* Aristotle uses the word once *fr.* 209, p. 1516^a 15 *τῇ θαλάττῃ τὸ τραχὺ καὶ γεῶδες ἐνδιέσπαρται.*

This consolidation of his party into a single compact body as a kind of *côté droit* was the first political move of Thucydides. The *ἑταιρεῖαι*, which he founded, were originally intended for mutual support in elections and lawsuits, but became subsequently mere political clubs, whose object was to overthrow the democracy. See *Dict. Ant.* I 759^b ed. 3. Grote compares the Speech of Nicias in reference to the younger citizens and partisans of Alcibiades sitting together near the latter in the assembly—*οὓς ἐγὼ ὁρῶν νῦν ἐνθάδε τῷ αὐτῷ ἀνδρὶ παρακελευστοὺς καθημένους φοβοῦμαι καὶ τοῖς πρεσβυτέροις ἀντιπαρακελεύομαι μὴ καταισχυνθῆναι εἴ τῳ τις παρακάθηται τῶνδε* (Thuc. VI 13, 1). He refers also to Arist. *Eccl.* 298 f. about partisans sitting close together.

21 17. **πλήθους**, '(the preponderance of) numbers' of the *οἱ πολλοί*, among whom they were isolated.

18. **συναγαγών**, *sc. τοὺς καλοὺς κἀγαθοὺς ἄνδρας.*
εἰς ταὐτό, *in unum.*

19. **ἐμβριθῆ**, 'weighty,' a word suitable to the metaphor which follows. See n. to c. 4, 4.

20. **ὥσπερ ἐπὶ ζυγοῦ ῥοπὴν ἐποίησεν**, 'he produced, caused a counterpoise as it were.' Cp. *Mor.* 21 D *οὐ χεῖρόν ἐστιν ἑτέρων ἐνδόξων ἀποφάσεις ἀντιτάττοντας ὥσπερ ἐπὶ ζυγοῦ ῥέπειν πρὸς τὸ βέλτιον*, *Arist.* c. 5, 2 *γνώμῃ τῇ Μιλτιάδου προσθέμενος οὐ μικρὰν ἐποίησε ῥοπήν*, *Cleom.* c. 13, 1, *Dion* c. 33, 2, *Phoc.* c. 14, 3.

§ **3** l. 21. **διπλόη τις**, 'a sort of flaw or seam, as it might be in a piece of iron.' Cp. *Mor.* 441 D, 802 B διπλόας ἐν σιδήρῳ μαλάσσων καὶ καταλεαίνων, 715 F τὸ ὕπουλον, ὥσπερ τινας διπλόας, ἀναπτύσσει τῆς ψυχῆς.

22. **ὕπουλος** (ὑπό, οὐλή) properly said of a wound only skinned over, 'festering under the scar,' came to mean generally 'unsound beneath,' and was applied to any kind of latent blemish.

24. **προαιρέσεως**, 'political principles'; see n. to c. 10, 6. Cp. *Aem. Paul.* c. 38, 2 σπουδαζόμενον ὑπὸ τοῦ δήμου ἐπὶ τῆς ἀριστοκρατικῆς μεῖναι προαιρέσεως.

27. **τὸ μὲν—τὸ δέ**, 'the one section—the other section,' neuter, in collective sense, to be taken with τῆς πόλεως: cp. Thuc. VII 43, 7 with my n. *ad l.*

§ **4** l. 28. **διὸ καί**, because of the increased strength of the opposite party. **τῷ δήμῳ τὰς ἡνίας ἀνείς**, 'giving rein to the people': for the metaphor, cp. c. 7, 6; c. 15, 3.

29. **ἐπολιτεύετο πρὸς χάριν κτλ.**, 'shaped his administration with a view to their gratification (*Them.* c. 3, 2) by always providing at home some public pageant or feast or procession and thus entertaining the city with elegant pleasures, and by sending out every year sixty triremes, in which many of the citizen-seamen served for eight months on full pay, being thus kept in practice, at the same time that they acquired the (proper) nautical skill.'

32. **διαπαιδαγωγῶν**, 'entertaining,' 'amusing,' a favourite word with Plut. *Anton.* c. 29, 1 ἡ δὲ Κλεοπάτρα ἀεί τινα καινὴν ἡδονὴν ἐπιφέρουσα καὶ χάριν διεπαιδαγώγει τὸν Ἀντώνιον, *Crass.* c. 22, 6 οὕτω μὲν ὁ βάρβαρος διεπαιδαγώγησε τοὺς Ῥωμαίους, *Sertor.* c. 16, 4 τοιαῦτα πλέκων παραμύθια τοῖς βαρβάροις διεπαιδαγώγει (*fallebat*) τὸν καιρόν, *Pelop.* c. 10, 2 εἰς ἄκρατον πολὺν κατέβαλεν (αὐτὸν) καὶ ταῖς περὶ τῶν γυναικῶν ἐλπίσι διεπαιδαγώγει τὸν πότον, *Mor.* 614 B αἷς (διηγήσεσι) ἥν τις ἀνυπόπτως χρώμενος διαπαιδαγωγῇ τοὺς πίνοντας, 596 F τοιαύτης τὸν πότον ἐλπίδος διαπαιδαγωγησάσης. Plut. uses the verb also in the sense of 'guiding,' 'disciplining,' as *Cic.* c. 8, 3 τοῦτον τὸν τρόπον διαπαιδαγωγῶν τὴν ἕξιν ἄνοσον συνεῖχεν. In this sense Plato uses it once *Timae.* 89 D διαπαιδαγωγῶν καὶ διαπαιδαγωγούμενος ὑφ' αὑτοῦ μάλιστ' ἂν κατὰ λόγον ζῴη. HSauppe supposes that διαπαιδαγωγῶν . . . ἡδοναῖς, which scans as an iambic trimeter, is a verse taken from Euripides or from some comic poet.

33. **ἀμούσοις**: cp. Plat. *Phaedr.* 240 B ἡδονήν τινα οὐκ ἄμουσον.

35. **ἔπλεον**, 'served on board as oarsmen.' **ὀκτὼ μῆνας**, during the time of the year proper for navigating.

36. **ἔμμισθοι**: ever since the institution of the naval confederacy and the beginning of great naval operations, the

Athenian burghers had received an allowance for provisions (*σιτηρέσιον* Dem. *or.* 4, 4) for their service as hoplites or in the fleet (cp. Plut. *Cim.* c. 10, 1 *ἐφόδια τῆς στρατιᾶς*, c. 9, 4 *τεσσαρῶν μηνῶν τροφὰς εἰς τὰς ναῦς*); but they did not receive pay until the time of Pericles. Cp. Aristot. *'Αθην. πολ.* c. 27, 2, Thuc. VI 31, 3, VIII c. 29, 1; c. 45, 2, Xen. *Hell.* I v 5; Busolt II 569. **ἅμα καί**, a further object besides that of providing for them.

§ **5** l. 38. **εἰς Χερρόνησον**: the Thracian Chersonese (mod. *peninsula of the Dardanelles* or *Gallipoli*) extending in a southwesterly direction into the Aegean, between the Hellespont and the bay of Melas, was colonised by one of Cimon's ancestors, Miltiades II son of Cypselus. It was won from the Persians, who occupied it during the Persian war, by Cimon (*Cim.* c. 14, 1) B.C. 476/5, but it was continually exposed to the incursions of the neighbouring Thracians, as appears from c. 19, 1. Hence it was considered advisable to despatch a body of 1000 *κληροῦχοι* to it, which was done, according to Busolt *Gr. Gesch.* II 536 Anm. 2, B.C. 448/7 = Ol. 83, 1, after which time the aggregate *φόρος* of the towns in it was reduced from 18 to 2½ talents.

39. **κληρούχους**, those who had obtained grants of land in a conquered country, where they might fix their residence or not, as they thought fit, but without in either case renouncing their Athenian franchise; see n. to c. 9, 1. Cp. Diodorus XI 88, 3, Gilbert *Handb. d. Gr. St.* I² pp. 502 ff.

Naxos, one of the largest and most fertile of all the Cyclades, was occupied by the Persians B.C. 490, but B.C. 470 after the Persian wars it became a subject ally of the Athenians. It revolted and lost its independence B.C. 467 (*Them.* c. 25, 1, Thuc. I 98, 4). According to Diodorus XI 88, 3 and Pausanias I 27, 6, Tolmides was the leader of the cleruchs, who were sent to occupy the island B.C. 448/7. As a compensation for the cession of their land, there was a corresponding reduction in the amount to be paid by the Naxians as *φόρος*, which was only 6⅔ talents, whereas the neighbouring island Paros paid more than 16 (*Busolt*).

40. Andros, the most northerly and one of the largest of the Cyclades, lay S.E. of Euboea. The *φόρος* of Andros had been reduced as early as 450/49 by one-half, from 12 to 6 talents, probably because the land had been surrendered some years before it was occupied by the allottees. It is probable that Lemnos and Imbros also were occupied by cleruchs about the same period. Busolt *l. c.* II p. 538. **ἡμίσεις τούτων**, *i.e.* 250.

41. **Βισάλταις**, a Thraco-Macedonian tribe which occupied the tract of land west of the Strymon, including the metalliferous mountains which lie between the valley of that river and Mygdonia. See Herod. VII 115; VIII 116; Thuc. II 99, 6; Strabo *Geogr.* VII 329 *fr.* 11, 331 *fr.* 36. The colony in Bisaltia is doubtless to be identified with that at Brea, B.C. 446/5, allusion to which is made in a fragment of Cratinus (Mein. II 196, Kock I 121), probably from the *Θρᾷτται*. The decree for the establishment of it has been in great part preserved, *CIA.* I 31, Hicks no. 29, and is the only inscription known relating to Greek colonisation. We learn from it that ten

Commissioners (*γεωνόμοι*) were chosen, one from each phylê, to divide the land among the colonists. Democlides, author of the decree, was appointed founder (*οἰκιστὴς αὐτοκράτωρ*). All the existing sacred buildings were to be preserved, but no new ones to be provided. The connexion with the mother-city was to be maintained by *θεωρίαι* and contributions to the two great Athenian festivals, Panathenaea and Dionysia. The decree contains also regulations for the sacrifices to be offered for the new colony, the erection of columns (*στῆλαι*) containing the public records, guarantees for the maintenance of the decrees concerning the colony, regulations about the time of the departure of the colonists, and the requisite supply of money. In a rider, carried by Phantocles, express provision is made for the colonists being taken exclusively from the third (*ζευγῖται*) and fourth (*θῆτες*) classes (ἐϹ ΔἘ <Β>ΡΈΑΝ ἘΧΘΗΤΩ͂Ν ΚΑῚ ΖΕ<Υ>ΓΙΤΩ͂Ν ἸΈΝΑΙ ΤΟῪϹ ἈΠΟ<Ί>ΚΟΥϹ). See note to l. 47 *τὰς ἀπορίας τοῦ δήμου*. If the numbers given by Plutarch and Diodorus are to be trusted, nearly 9000, if not 10,000, citizens must have left Athens between 460–410 B.C. This does not include those sent to Lemnos, Imbros, Amphipolis and Aegina. Gilbert *Handb. d. Gr. St.* I² p. 504.

42. **εἰς Ἰταλίαν**: the name was applied by the Greeks to a part only of the Peninsula, south of the country which afterwards bore the name of Bruttium. See Thuc. VII 33, 4 with my n. *ad l.*

43. **ἀνοικιζομένης**: Fuhr quotes from *Timol.* c. 39, 3 *τὰς μεγίστας τῶν ἀναστάτων πόλεων οἰκίσας*, to show that there is no necessity to correct the MSS. reading *οἰκιζομένης*: but perhaps *ἀνοικίσας* may be the correct reading in that passage.

Sybaris was one of the two most famous and oldest Achaean settlements in Magna Graecia. Both it and its rival Crotona stood on the shores of the gulf named after the Dorian city of Tarentum. Its luxury and commercial prosperity, which it owed to its position between two seas and its carrying trade, became proverbial. About seventy years after its utter destruction by the Crotoniates (B.C. 510), the Sybarite refugees returned B.C. 452 and rebuilt their ruined city at a short distance from the ancient site. But their old enemies soon expelled them and levelled their newly-built walls to the ground. A few years later the exiles combined with a body of Athenian and other colonists under Lampon and Xenocritus in the foundation of the great Panhellenic settlement of Thurii B.C. 443 at a spot not far from the site of the ruined Sybaris, where there was a fountain named Thuria (Diod. Sic. XII 10).

44. **προσηγόρευσαν**, an unclassical form for *προσεῖπον*. See 22
Cobet *Var. L.* p. 39, *Nov. L.* p. 778.

45. **ἀποκουφίζων**, 'by way of easing, relieving,' cp. c. 9, 1.

46. **ἐπανορθούμενος**, 'by way of redressing'; cp. *Cleom.* c. 16, 4 *ἀναίρεσιν πλούτου καὶ πενίας ἐπανόρθωσιν*. Plutarch's statement is to a certain extent confirmed by the rider to the decree which was carried by Phantocles; see n. to l. 41. For *ἀπορίας*, cp. Dem. *de f. l.* § 146 *εὐπορίας κτήματα πλοῦτον ἀντὶ τῶν ἐσχάτων ἀποριῶν*.

47. **φόβον καὶ φρουρὰν . . . παρακατοικίζων τοῖς συμμάχοις**,

'by way of establishing settlements in the neighbourhood of the allies to over-awe and keep a watch on them.'

48. **τοῦ μὴ νεωτερίζειν**, not with *φρουράν*, as Stegmann p. 25 takes it, comparing *Crass.* c. 20, 2 *φύλακα τοῦ μὴ κυκλωθῆναι τὸν ποταμὸν ἔχοντας*, but an infinitive of purpose. This final use of the articular infin. is seen first and chiefly in Thucydides, only twice (I 5, 1, VIII 39, 4) without *μή*.

CHAPTER XII

§ **1** l. 2. **ἤνεγκε**, c. 18, 2.

3. **μόνον**, without any other evidence.

4. **μαρτυρεῖ**, c. 22, 1. **μὴ ψεύδεσθαι**, 'was not misrepresented,' 'was not a mere romance.' The passive as in [Dem.] *adv. Callipp.* § 23 *πάντα πρὸς ὑμᾶς ἔψευσται.* For the use of *μή* after *μαρτυρεῖ* see G. *MT.*² § 685.

5. **ἐκείνην** with *δύναμιν*, used of remoteness in time, as c. 15, 2; Arist. *Vesp.* 235 *ὃ δὴ λοιπόν γ' ἔτ' ἐστὶν . . . ἥβης ἐκείνης.*

6. **ἡ τῶν ἀναθημάτων κατασκευή**, 'the construction of the sacred edifices,' here designated as 'votive offerings.' The entire temple of the Parthenon should be regarded as one vast *ἀνάθημα* to the national deity, rather than as a place for her worship. (Cp. c. 14, 1; Dem. *or. c. Andr.* § 76 *τῶν ἀναθημάτων τῶν ἐπ' ἐκείνοις (τοῖς ἔργοις) σταθέντων τὸ κάλλος, προπύλαια ταῦτα, ὁ παρθενών*, with Wayte's note *ad l.*

That ll. 10–24 contain an extract from a public speech is shown by *ἡμᾶς* l. 21: the reply of Pericles follows l. 26–l. 42. See HSauppe p. 26.

11. **κακῶς ἀκούει**: c. 5, 2; c. 29, 3. **τὰ κοινὰ . . . μεταγαγών**, 'for transferring the common treasure of the Hellenes from Delos to its own keeping.'

The removal of the confederate Treasury (*ταμιεῖον* Thuc. I 96, 2) from the sanctuary of the Delian Apollo and the old Ionian place of gathering to the temple of Athena on the Acropolis at Athens took place B.C. 452/1, twenty years after the institution of the league. It was effected on the proposal of the Samians in the interest of the Confederation (Theophrastus ap. Plut. *Arist.* c. 25, 2) because of the insecurity of Delos against an attack of the Persian fleet. Justin *Hist.* III 6, 4 assigns a different reason: —*ne deficientibus a fide societatis Lacedaemoniis praedae ac rapinae esset.* The entire administration of the league and its funds was conducted at Athens, and in both ordinary and official language the Athenian empire (*ἡ Ἀθηναίων ἀρχή* Thuc. V c. 18, 7; c. 47, 2) was substituted for *ἡ Ἀθηναίων συμμαχία* (*CIA.* I 9), its original designation; while the tributaries were called merely *πόλεις* (*CIA.* I 31, 37, 40 etc.); cp. Arist. *Ach.* 192, 506, 636, 643, *Eq.* 802, *Vesp.* 657, 707, Eupolis' Πόλεις. It is uncertain what became of the Synod. The city-states probably lost together with their autonomy their right of voting, so that their meetings became gradually less frequent

and in course of time ceased to exist without any formal abolition. Busolt *Gr. Gesch.* II p. 417. The lists of the different quotas of the *φόροι*, as fixed by the Hellenotamiai, date from this period. A new assessment was made every four years (Aristot. Ἀθ. πολ. c. 3, 5). The Quota-lists show that there was one in 450, 446 and 439 B.C.

12. **πρὸς αὐτόν** = Ἀθήναζε.

§ **2** l. 13. **ἔνεστιν αὐτῷ**, 'is possible for him,' Xen. *Cyr.* II i 25 *οὐκ ἐνῆν πρόφασις μειονεξίας.* **τοὺς ἐγκαλοῦντας**, 'his detractors,' c. 29, 3.

14. **εὐπρεπεστάτη**, 'most specious.'

15. **δείσαντα**, *sc.* *τὸν δῆμον*: translate 'the most plausible of the pretexts, viz. that it was because the people were afraid of the barbarians that . . .'

Ruhl *Jahrb. f. kl. Phil.* 97, 671 suspects Ephorus to be the author of this statement. But, according to Justin III 6, Ephorus regarded the removal of the treasure as a precautionary measure against the robbery of the Peloponnesians. He placed it in B.C. 459 (Spring) before the battle of Halieis, when the Corinthian-Aeginetan fleet was still dangerous. It could scarcely be from fear of the Persians merely, when the war in Egypt took a bad turn and a Phoenician fleet appeared in the offing.

16. **ἐν ὀχυρῷ**: so *Flam.* c. 8, 1 *ἐν βραχεῖ*, Arist. *Eccl.* 320 *ἐν καθαρῷ*, *in loco puro*, *Th.* 292 *ἐν καλῷ*, *in loco opportuno.*

17. **ἀνῄρηκε**, *sustulit*, 'has made impossible' viz. by his disposal of the tribute-money for beautifying Athens. Cp. the complaints of the Lesbians at the moment of their revolt in the fourth year of the Peloponnesian war (Thuc. III 10, 2).

20. **τοῖς εἰσφερομένοις ὑπ' αὐτῆς ἀναγκαίως**, 'with the con- 23
tribution paid by her under compulsion.' See *Cim.* c. 11, 1, Thuc. I 99, 1 *οἱ γὰρ Ἀθηναῖοι ἀκριβῶς ἔπρασσον* (*τὰς ἐκδείας*) . . . *προσάγοντες τὰς ἀνάγκας.*

21. **πρὸς τὸν πόλεμον**, 'for the war' against Persia, which was the original object of the *φόρος* to be contributed in lieu of ships by the smaller states.

23. **ἀλαζόνα**, 'vain.' **περιαπτομένην**, 'putting on herself to wear' as an ornament. Cp. *Galb.* c. 17, 4 *ἐκέλευσε* (*τὴν παλλακίδα*) *τὸν περιδέραιον κόσμον ἀφελομένην ἐκείνῃ περιάψαι*, Arist. *Ach.* 654 *ἀφύων τιμὴν περιάψας* *sc.* by the epithet *λιπαραί.* HSauppe justly surmises, p. 28, that these bold expressions may have been borrowed from one of the comic playwrights.

§ **3** l. 29. **οὐχ—οὐ—οὐχ** for *οὔτε—οὔτε—οὔτε*, as in *Lyc.* c. 9, 3, *Sol.* c. 7, 1, *Fab.* c. 17, 2 and twenty-one other passages of the *Lives*, twenty-six of the *Morals*. Cp. c. 39, 3.

30. **τελούντων** with *αὐτῶν.*

32. **ἂν παρέχωσιν ἀνθ' οὗ λαμβάνουσι**, 'should they perform that in return for what they receive,' viz. the undisturbed enjoyment of the Aegean.

§ **4** l. 36. **τρέπειν**, 'to apply,' c. 21, 1. **γενομένων**, 'when once executed, completed'; **γινομένων**, 'during execution,' 'while in process of completion.'

38. **ἑτοίμη**, 'immediate.'

39. **πᾶσαν τέχνην**, 'every (possible) kind of art and craft.'

41. **ποιοῦσιν ἔμμισθον**, 'put in receipt of wages.'

42. **ἅμα . . . καί**: cp. c. 11, 4.

§ **5** l. 42. **τοῖς μὲν γάρ** introduces a practical elucidation of the vindication put into the mouth of Pericles, viz. *ὅλην ποιοῦσιν ἔμμισθον τὴν πόλιν*.

44. **ἀπὸ τῶν κοινῶν**, by means of the pay instituted by Pericles, which amounted to four obols a day.

45. **ἀσύντακτον**, not belonging to the regular forces, for the Thetes, the fourth class in the Solonian division, were exempt from service as hoplites or troopers as late as B.C. 427. See Gilbert *l. c.* I p. 504.

24 47. **λαμβάνειν** *sc. λήμματα.*

48. **κατασκευασμάτων ἐπιβολάς**, 'projects of structures.' *Mor.* 226 D *τῶν κ. δημιουργός*, Dem. *c. Aristocr.* 207 *τὰ τῆς πόλεως οἰκοδομήματα καὶ κατασκευάσματα*, Paus. I 20, 4 quoted c. 13, 5 l. 47.

49. **πολυτέχνους ὑποθέσεις**, 'plans, undertakings requiring many arts,' § 4.

50. **διατριβὴν ἐχόντων**, 'involving time to finish them.' See Gr. Ind. *s. v. ἔχειν.*

51. **φέρων**: see note to c. 7, 2. In this passage it expresses rather the grandeur of the projects.

52. **τῶν . . . φρουρούντων**, 'those on garrison duty.'

53. **τὸ οἰκουροῦν**, c. 11, 4; c. 34, 1, Arist. *Ach.* 1060. **πρόφασιν**, 'title,' 'claim.'

§ **6** l. 55. **ὅπου**, as in c. 13, 11. So Shakspeare uses 'where' for 'whereas.' The protasis extends to *γινόμενον* l. 68; the conclusion is contained in *εἰς πᾶσαν . . . εὐπορίαν*.

ὕλη ἦν, 'there was as material,' c. 16, 1. Aristot. *Pol.* I 3, 1 p. 1256^{a} 8 *λέγω δὲ ὕλην τὸ ὑποκείμενον, ἐξ οὗ τι ἀποτελεῖται ἔργον, οἷον ὑφάντῃ μὲν ἔρια, ἀνδριαντοποιῷ δὲ χαλκόν.*

56. **ταύτην**, *sc. τὴν ὕλην.*

57. **τέκτονες**, as if *τεχνῖται* had preceded. See n. on *τέχναι* l. 65.

58. **πλάσται**, 'artists who moulded in soft materials (clay or

wax),' 'modellers'; the term afterwards was applied also to those who worked in metal, or statuary of any kind, stone or marble.

59. **χρυσοῦ μαλακτῆρες** is used for *χρυσόχοοι*, the common term, probably because *μαλακτῆρες* is applicable also to *ἐλέφαντος*. With regard to the softening of ivory in use amongst the ancients, cp. *Mor.* 499 D *τὸν ἐλέφαντα τῷ ζύθει* ('sour beer') *μαλακὸν γενόμενον καὶ χαλῶντα κάμπτουσι καὶ διασχηματίζουσιν, ἄλλως δὲ οὐ δύνανται.* The process, now lost, is said to have been invented by Democritus, Seneca *Ep.* XC 33.

60. **ποικιλταί**, 'weavers of variegated stuffs,' 'embroiderers' (Aesch. *Timarch.* § 97, LXX *Exod.* c. 28, 15) *i.e.* of the tapestries (*παραπετάσματα*)—an art which was especially practised in Phoenicia, Cyprus and Carthage. Fuhr takes it to mean 'enamellers'; Amyot renders the word by 'ouvriers de marquetterie.' But see O. Müller *Ancient Art etc.* § 113, 1 Engl. Tr. **τορευταί**, 'toreutic artists' *i.e.* artists in ornamental metal work, including engraved designs and embossed figures. See W. Wroth's article *Caelatura* in *Dict. of Antiqq.* 3rd ed. vol. I pp. 323–327, Müller *l. c.* § 311. **τούτων**, *sc.* *λίθου, χαλκοῦ κτλ.*

Plutarch, as is observed by Thiersch *Epoch* p. 102, classes a number of arts together, without making any distinction between those which we regard as liberal professions and others which we treat as mechanical. He shows from Lucian (*Somn.* § 1) that the epithet *βάναυσος* was applied no less to Phidias or Polycletus than to a common mason. But they seem to have been brought down to this level only in contrast with the higher dignity of political or military functions, according to the sentiment in *Per.* c. 2, 1–3; as Aeschylus thought little of his poetry in comparison with the honour of having fought at Marathon, Athenaeus XIV c. 23 (*Thirlwall*).

§ 7 l. 62. **οἱ κατὰ γῆν**, 'landsmen')(*ἔμποροι κτλ. κατὰ θάλασσαν.*

65. **ἑκάστη δὲ . . . γινόμενον** may be regarded as a parenthetic clause, independent of the main proposition. The meaning is :—'Each particular handicraft had its own corps of unskilled labourers enrolled, who acted as the instrument and body of the subordinate service,' *i.e.* who were in relation to their employers what the body is in relation to the soul. With *στρατηγός* understand *ἔχει*. For *τέχνη* in the sense of *τεχνίτης*, as it appears to be used here, cp. *Agesil.* c. 26, 5 *δεύτερον ἐκήρυττε τοὺς χαλκεῖς, εἶτα τέκτονας ἑξῆς καὶ οἰκοδόμους καὶ τῶν ἄλλων τεχνῶν ἑκάστην.*

66. On **ἰδιώτην**)(*τεχνίτην*, cp. Plat. *Theag.* 124 C *τῶν τε δημιούργων καὶ ἰδιωτῶν*, and see my n. to *Them.* c. 27, 3, Xen. *Hier.* c. 4, 6.

67. **συντεταγμένον**, the opposite of *ἀσύντακτον* l. 45.

68. **ὡς ἔπος εἰπεῖν**, 'so to say,' an absolute infinitive qualifying *πᾶσαν*, and implying that it is not to be taken literally, G. *MT.*² § 777, 1.

69. **πᾶσαν φύσιν**, 'every kind of capacity.'

CHAPTER XIII

§ **1** l. 1. **ἀναβαινόντων** depends on *τὸ τάχος*. **ὑπερηφάνων**, 'magnificent.' *Fab.* c. 26, 2 *πράξεις ὑπερήφανοι τὸ μέγεθος*, *Demetr.* c. 41, 4 *ἦν τις ὑφαινομένη χλαμὺς αὐτῷ . . . ἔργον ὑπερήφανον*, Plat. *Gorg.* 511 D *οὐ σεμνύνεται ὡς ὑπερήφανόν τι διαπραττομένη*.

2. **μεγέθει** : cp. c. 3, 2 l. 12 and see G. *Gr.* § 188, 1 Note 1.

3. **ἁμιλλωμένων** : the participle expresses the reason why they were *ὑπερήφανα μεγέθει* and *ἀμίμητα μορφῇ*. Construe **ἁμιλλωμένων ὑπερβάλλεσθαι τὴν δημιουργίαν**, *certatim nitentibus ut ars sua excelleret.* Blass reads *τῆς δημιουργίας*, taking *ὑπερβάλλεσθαι* as in Herod. IX 71 *ὑπερεβάλοντο ἀρετῇ Λακεδαιμόνιοι.* Cp. *Lyc.* c. 9, 5 *ἀπηλλαγμένοι γὰρ οἱ δημιουργοὶ τῶν ἀχρήστων ἐν τοῖς ἀναγκαίοις ἐπεδείκνυντο τὴν καλλιτεχνίαν.*

5. **τὸ τάχος**, 'the rapidity of progress.'

7. **διαδοχαῖς**, 'successive generations.' **ἡλικίαις**, c. 27, 3.

8. **μιᾶς ἀκμῇ πολιτείας**, 'in the prime of a single administration,' during the most brilliant period of one statesman's tenure of office.

9. **ἐλάμβανε τὴν συντέλειαν**, 'were being finished one after another' (an unclassical expression), found in Polybius VIII 35, 10 *τοῦ τείχους λαμβάνοντος τὴν συντέλειαν*, 36, 11 *ἅμα τῷ λόγῳ τοὖργον εἰλήφει συντέλειαν*, XVIII 10, 1 (27, 1) *πανταχόθεν τοῦ κινδύνου συντέλειαν εἰληφότος*, XXII 12, 13 *ἔλαβε τὸ πρᾶγμα συντέλειαν.* Cp. Plut. *Nic.* c. 7, 2 *ἡ πολιορκία μῆκος ἐλάμβανε*, *Flam.* c. 13, 1 *τοῦ πολέμου μῆκος λαμβάνοντος*, Thuc. I 91, 1 *ἤδη ὕψος λαμβάνει τὸ τεῖχος*, Polyb. V 31, 2 *ὁ πόλεμος πέρας λαμβάνει*, II 46, 7 *ὁ πόλεμος ἔλαβε τὴν ἀρχήν.*

§ **2** l. 10. **καίτοι** : generally, however, quickness of execution is not attended with excellence of workmanship ; he who works for the future, must be content to spend time over his work, as Zeuxis did. **Ἀγαθάρχου** : Agatharchus, the painter of Samos, known to us from the story, told by Plut. *Alcib.* c. 16, 4 and Andocides *c. Alc.* § 17, of his having been inveigled by Alcibiades to his house and kept there for more

than three months in durance, that he might embellish it with his paintings.

12. Zeuxis of Heraclea (Magna Graecia) was the most famous painter of his time (Xen. *Mem.* I iv 3), the second half of the fifth century. His masterpiece is said to have been the picture of Helen, painted for the Heraeon at Crotona. **ζῷα**, 'figures' of all kinds, not necessarily of animals (Herod. IV 88); hence *ζωγραφεῖν*, 'to paint from life.' **ποιεῖν** for *γράφειν*.

13. **πολλῷ χρόνῳ**, in the double sense of *ἐν πολλῷ χρόνῳ*, *in multo tempore*, and *πρὸς πολὺν χρόνον* (§ 3 l. 1), *in multum tempus*, 'for a considerable time.' Cp. *Mor.* 94 F *ὁ Ζεῦξις αἰτιωμένων αὐτόν τινων ὅτι ζωγραφεῖ βραδέως "'Ὁμολογῶ" εἶπεν "ἐν πολλῷ χρόνῳ γράφειν, καὶ γὰρ εἰς πολύν,"* where Wyttenbach quotes a similar retort from Valerius Max. III 7 ext. 1.

The **γάρ** explains the saying of Zeuxis. **εὐχέρεια**, 'dexterity.' Cp. [Lucian] *Amor.* c. 11 *ὑμνεῖται δὲ τούτου* (*sc.* *τοῦ ἱεροῦ*) *τὸ τῆς Πραξιτέλους εὐχερείας ὄντως ἐπαφρόδιτον.*

14. **βάρος . . . μόνιμον**, 'permanence,' 'lasting solidity': *ἔργῳ* with *ἐντίθησι.*

15. **ὁ δ' εἰς τὴν γένεσιν τῷ πόνῳ προδανεισθεὶς χρόνος . . . τὴν ἰσχὺν ἀποδίδωσιν**: the time expended on labour in the production of a work of art is regarded in the light of capital invested, which is repaid (as interest) by its greater durability (*σωτηρία*). For *εἰς*, see Gr. Ind. *s. v.*

17. **ἀποδίδωσιν**, 'yields,' 'produces in repayment.' Cp. *Mor.* 388 C *ἡ φύσις λαβοῦσα πυρὸν ἐν σπέρματι . . . ἐπὶ πᾶσι πυρὸν ἀνέδειξεν ἀποδοῦσα τὴν ἀρχὴν ἐν τῷ τέλει τοῦ παντός*, 437 C *πᾶσα γὰρ δύναμις ὃ πέφυκε σὺν καιρῷ βέλτιον ἢ χεῖρον ἀποδίδωσι*, 637 A *ὥσπερ ὄφλημα τῇ φύσει τὴν γένεσιν ἀποδιδόντων*, 796 B *ὅσα, καθάπερ τὰ φάρμακα, δάκνει παραχρῆμα . . . τὸ δὲ καλὸν καὶ λυσιτελὲς ὕστερον ἀποδίδωσι.* For *γένεσις*, 'production,' cp. Plat. *Rep.* 281 B E *τῆς γενέσεως τῆς τῶν ἱματίων*, *Legg.* 920 E *ὀργάνων τε καὶ ἔργων ἀποτελοῦντες γένεσιν ἔμμισθον.*

§ **3** l. 17. **ὅθεν**, 'for which reason,' c. 2, 2; c. 3, 2.

19. **ἐν ὀλίγῳ** *sc.* *χρόνῳ*.

20. **ἀρχαῖον**, 'antique,' the idea being that the age and beauty of a work of art were identical. **ἀκμῇ**, 'in freshness.'

21. **πρόσφατον**, 'modern': see my n. to *Them.* c. 24, 2 ed. 3. **οὕτως ἐπανθεῖ καινότης ἀεί τις**, 'there is such an everlasting bloom, as it were, of freshness on the surface.' Cp. *Mor.* 54 D *αἱ τῶν φίλων χάριτες ἐπὶ καλῷ τινι τὸ εὐφραῖνον ὥσπερ ἐπανθοῦν ἔχουσιν*, Lucian *Pseud.* 29 *ὅσα ἄλλα καλὰ τοῖς σοῖς λόγοις ἐπανθεῖ.*

22. **ἄθικτον**, 'intact.' Cp. *Pyrrh.* c. 3, 5 δάκτυλον ἀπαθῆ καὶ ἄθικτον ὑπὸ τοῦ πυρός. Elsewhere ἄθικτος takes a simple gen. as in *Num.* c. 20 πάσης κακίας ἄθικτον διαφυλάττουσα τὸν βίον, *Cim.* c. 10, 8 αὑτὸν ἄθικτον ἐν τῇ πολιτείᾳ δωροδοκίας παρέσχεν: or a dat. as *Pomp.* c. 23, 3 ταῖς τῶν πολλῶν ἐντεύξεσι καὶ συνηθείαις ἄθικτον οἰόμενος δεῖν τὸ ἀξίωμα διατηρεῖν.

23. **διατηροῦσα**, 'preserving': Polyb. VII 8, 7 διατηρεῖν πάντα τὰ τοῦ σώματος μέρη ἀβλαβῆ.

26 24. **ἀγήρω**: Thuc. II c. 43, 2 τὸν ἀγήρων ἔπαινον: c. 44, 4 τὸ φιλότιμον ἀγήρων μόνον.

§ 4 l. 25. **διεῖπε**, '*administrabat.*'

26. **καίτοι** with participle instead of the usual καίπερ is very rare in classical Greek, but not uncommon in Plutarch and Polybius. G. *MT.*[2] § 861.

29. **Παρθενῶνα**, 'the temple of Athena Παρθένος' (not Polias) on the south side of the Acropolis, the most magnificent relic of Periclean times. It was built of white marble of Pentelicus on the site of the old temple—called from its dimensions Ἑκατόμπεδος (νεώς)—which had been burnt by the Persians. It was divided into three chambers, the Pronaos (πρόνεως) at the East entrance, the Hecatompedos into which this opened, the western portion of which formed the Parthenon proper, where a number of articles were kept for use at festival time, and behind this the Opisthodomos, where the money-treasures were deposited. The middle chamber, the *cella* proper, where the colossal chryselephantine statue of the goddess was placed, preserved the original length and was called τὸ ἑκατόμπεδον in a narrower sense. The entire temple measured 228 feet in length from East to West, 100 in breadth and 64 in height.

30. **εἰργάζετο**, 'was the architect of.' According to Pausanias VIII 41, 9 and Strabo *Geogr.* IX c. 1, 12 it was the work of Ictinus alone, who was the designer also of the beautiful temple dedicated to Apollo Epicureios at Bassae (Arcadia), a complete frieze from which is now at the British Museum. Leake suggests that Callicrates may have been no more than the contractor (ἐργολάβος) for building the temple, as he was for the long wall, ll. 37–39. **τὸ ἐν Ἐλευσῖνι τελεστήριον**: the Attic deme Eleusis was situated on a bay of the same name opposite Salamis, about a dozen miles from Athens, with which it was connected by the Sacred Way (ἡ ἱερὰ ὁδός), which was also the principal strategic and commercial artery of Attica leading to the Peloponnesus. It was a place of especial sanctity in the eyes of the Athenians, being the chief seat of the worship of the venerable goddess Demeter, in whose honour and for the

celebration of whose mysteries the temple here mentioned was erected—a building considered as one of the greatest masterpieces of the age. The temple had no outward façade till the time of Demetrius Phalereus. The lower storey (*ἔδαφος*)—which was nearly a square, measuring 175 by 179 feet—contained six rows of seven Doric columns, which divided the interior space into seven parallel naves. These supported a gallery with a second colonnade (*τοὺς ἄνω κίονας*). The whole was surmounted by a cupola roof with a central opening (*ὀπαῖον*) for the admission of light. The temple was built on this large scale (*ὄχλον θεάτρου δέξασθαι δυνάμενον*, Strabo IX c. 1, 12) to accommodate the crowd of worshippers who flocked to it from all parts at the annual celebration of the mysteries in the autumn. According to Strabo *l. c.*, the architect was Ictinus.

33. **τοῖς ἐπιστυλίοις ἐπέζευξεν**, 'connected them by means of ('joined them to') their architraves,' Herod. VII 36, 7 *θέντες δὲ (τοὺς κορμοὺς) ἐπεξῆς ἐνταῦθα αὖθις ἐπεζεύγνυον* *i.e.*, *arte inter se constrinxerunt*, as Schweighaeuser interprets.

34. **Ξυπέτιος**, 'of the deme Ξυπέτη,' in the Κεκροπὶς φυλή. Other forms are Ξυπεταιών (in inscriptions) and Ξυπετεών: see L. Dindorf *Thesaur.* vol. V p. 1689. **διάζωμα**, 'frieze.'

§ **5** l. 36. **ἀνακτόρου**, 'shrine,' a poetico-Ionic word, used especially of the temple at Eleusis. Cp. Herod. IX 65, Athenae. p. 167 F *Ἐλευσῖνί τε μυστηρίων ὄντων ἔθηκεν αὐτῇ θρόνον παρὰ τὸ ἀνάκτορον*, p. 213 D *μὴ περιίδωμεν . . . τὸ σεμνὸν ἀνάκτορον τοῖν θεοῖν κεκλεισμένον.* Another name for the cella was *μέγαρον.* The whole building was also called *μυστικὸς σηκός.*
Χολαργεύς, c. 3, 1.

37. **ἐκορύφωσε** (not, as Liddell-Scott, 'finished' but) 'vaulted.'

τὸ Μακρὸν τεῖχος, *i.e. τὸ διὰ μέσου τεῖχος* (Plato *Gorg.* 455 E) or *τὸ νότιον τ.* as it was named. The space between the two long walls (*σκέλη*) already built—one extending between four and five miles from the western wall of Athens to the north-west edge of Piraeus (*τὸ Βόρειον*), another nearly due south of Athens to the eastern edge of the harbour of Phalerum (*τὸ Φαληρικόν*)—was broad, and, if in the hands of an enemy, the communication with Piraeus would be interrupted. Pericles, accordingly, induced the people to construct a t h i r d or intermediate wall, running parallel with the first wall to Piraeus and within a short distance (less than a furlong) from it, so that the communication between the city and its port might be kept open, if either of the outer walls happened to be surprised by an enemy. They could never separate Athens from the sea. The actual length of the north wall, according to Curtius-Kaupert, was 40 stadia, that of the Phaleric 35. See Busolt *Gr. Gesch.* II p. 485 Anm. 3.

38. **Σωκράτης**: in Plato's *Gorg.* 455 E *Περικλέους δὲ καὶ αὐτὸς ἤκουον ὅτε συνεβούλευεν ἡμῖν περὶ τοῦ διὰ μέσου τείχους.*
εἰσηγουμένου γνώμην, 'when he was introducing a motion.' See n. to *Them.* c. 20, 2.

39. **ἠργολάβησε**, 'undertook the contract for.'

41. **Κρατῖνος**: the passage is from an unknown play. It is quoted also *Mor.* p. 351 A (Ἰσοκράτης) *οἴκοι καθῆστο βιβλίον ἀναπλάττων . . . ὅσῳ χρόνῳ τὰ προπύλαια* Περικλῆς *ἀνέστησε καὶ τοὺς ἑκατομπέδους· καίτοι καὶ τοῦτον ὡς βραδέως ἀνύοντα τοῖς ἔργοις ἐπισκώπτων* Κρατῖνος *οὕτω πως λέγει περὶ τοῦ διὰ μέσου τείχους, λόγοισι γὰρ αὐτὸ προάγει* Περικλέης, *ἔργοισι δ' οὐδὲ κινεῖ.*

43. **λόγοισι . . . κινεῖ**, an iambic tetrameter catalectic. The meaning is 'he has been long professing to go on with it, but in fact does not even advance it a step.' 'It does not appear' says Thirlwall 'whether the motives to which this delay was imputed were such as to call his integrity into question.'

44. The Odeum or 'Music Hall' of Pericles (so called to distinguish it from that built, about A.D. 150, by Herodes Atticus in honour of his deceased wife Regilla) lay at the south-east corner of the Acropolis, by the side of the theatre of Dionysus. It was finished between 444 and 437 B.C. and burnt B.C. 86 at the capture of Athens by Sulla, but restored on the original plan shortly afterwards. **διαθέσει**, 'arrangement,' 'plan.' For the dat. see n. to c. 3, 2. **πολύεδρον**, 'with many tiers of seats' raised one above another.

45. **πολύστυλον**: Theophrastus *Char.* XVIII represents the garrulous man as asking *πόσοι εἰσὶ κίονες τοῦ Ὠιδείου;*

περικλινές κτλ., 'with a round roof sloping from a single point.' In this respect it differed from a theatre, which it resembled in its semi-circular form.

47. **τῆς βασιλέως σκηνῆς**: Pausan. I 20, 4 *ἔστι δὲ πλησίον τοῦ τε ἱεροῦ τοῦ Διονύσου καὶ τοῦ θεάτρου κατασκεύασμα, ποιηθῆναι δὲ τῆς σκηνῆς αὐτὸ εἰς μίμησιν τῆς Ξέρξου λέγεται.* Vitruvius (*de Archit.* 5, 9) records a tradition that the woodwork was made out of the masts and yard-arms of the Persian ships that fought at Salamis: *exeuntibus e theatro sinistra parte Odeum, quod Themistocles, columnis lapideis dispositis, navium malis et antennis e spoliis Persicis pertexit.* Cp. c. 3, 1 with note.

48. **καὶ τούτῳ**, *sc.* *τῷ Ὠιδείῳ* 'this as well as the Long Wall.'

§ 6 l. 49. **ἐν Θρᾴτταις**: nothing is known of the subject or contents of this play, which is said to have taken its name from the chorus composed of female house-slaves at Athens. Kock *CAF.* I p. 34 after Bergk thinks that it may have had something to do with the worship of the Thracian goddess Bendis (Plat. *Rep.* I 1), who had a temple, as we know from

Xen. *Hell.* II iv 11, in the Piraeus, and that the chorus was composed of Thracian women engaged in her service.

51. σχινοκέφαλος κτλ.: see note on c. 3, 2. 27

53. ἐπειδὴ τοὔστρακον παροίχεται, 'now that the potsherd is a thing of the past,' not 'he has past by the ordeal of the potsherd,' *i.e.* ostracism, cp. c. 14, 2. The sentence fell on Thucydides in the spring of B.C. 444, and the *Θρᾷτται* was probably acted in the following year.

55. **τοῖς Παναθηναίοις**: the article is usually absent from the names of festivals when used as indications of time; the absence of the preposition is normal. The Panathenaea, the greatest of Athenian festivals, was kept in honour of Athena every fourth year with extraordinary magnificence (*τὰ μεγάλα Παν.*), and lasted six days. To the usual equestrian, gymnastic and other contests (*CIA.* II 965) Pericles added those of flute-players, singers and citharists, but only at the Greater festival.

56. **ἀθλοθέτης αἱρεθείς**: the *locus classicus* on the athlothetae and their functions is Aristot. 'Αθ. πολ. c. 60, 1 *κληροῦσι δὲ καὶ ἀθλοθέτας δέκα <ἄ>νδρας, ἕνα τῆς φυλῆς ἑκάστης. οὗτοι δὲ δοκιμασθέντες ἄρχουσι τέτταρ<α ἔ>τη, καὶ διοικοῦσι τήν τε πομπὴν τῶν Παναθηναίων καὶ τὸν ἀγῶνα τῆς μουσικῆς καὶ τὸν γυμνικὸν ἀγῶνα καὶ τὴν ἱπποδρομίαν, καὶ τὸν πέπλον ποιοῦνται, καὶ τοὺς ἀμφορεῖς ποιοῦνται μετὰ τῆς βουλῆς, καὶ τὸ ἔλαιον τοῖς ἀθληταῖς ἀποδιδόασι. συλλέγεται δὲ τὸ ἔλαιον <ἀ>πὸ τῶν μοριῶν . . . οἱ δὲ ταμίαι τὸν μὲν ἄλλον χρόνον τηροῦσιν (τὸ ἔλαιον) ἐν ἀκροπόλει, τοῖς δὲ Παναθηναίοις ἀπομετροῦσι τοῖς ἀθλοθέταις, οἱ δ' ἀθλοθέται τοῖς νικῶσι τῶν ἀγωνιστῶν. ἔστι γὰρ ἆθλα . . . τοῖς τὸν γυμνικὸν ἀγῶνα καὶ τὴν ἱπποδρομίαν (νικῶσιν) ἔλαιον.* Again in c. 62, 2 *ἀθλοθέται δ' ἐν πρυτανείῳ δειπνοῦσι τὸν ἑκ<ατομβ>αιῶνα μῆνα, ὅ<τ>αν ᾖ τὰ Παναθήναια, ἀρξάμενοι ἀπὸ τῆς τετράδος ἱσταμένου.* Plato *Legg.* VI 764 C, D speaks of them as *μουσικῆς καὶ γυμναστικῆς ἄρχοντες*: cp. VIII 835 A, XI 935 E, 955 A. It was one of the offices of little or no political importance and was filled by open vote. Cp. Pollux 8, 93, 88, *CIA.* I 188, 5 ff., where an account of the sums disbursed to the athlothetes in the archonship of Glaucippus, *i.e.* Ol. 92, 3, is given, Schubert *de aedil.* pp. 52–57. The ten *ἀθλοθέται* had the appointment to *λειτουργίαι* at the Panathenaea, as the Archon had at the greater Dionysia, and the *Βασιλεύς* at the Lenaea: see [Dem.] *adv. Boeot. de nom.* § 9. In the *Dict. of Antiq.* ed. 3, vol. I p. 44 b, they are still wrongly identified with *ἀγωνοθέται* (c. 36, 3), but not so in vol. II p. 327 b.

§ 7 l. 58. **τὸν ἄλλον χρόνον**, 'in later, after times.'

60. **τὰ Προπύλαια.** The Propylaea—the greatest and

most beautiful work of Pericles after the Parthenon—formed the great gateway of the Acropolis and covered the whole of its west end, which was 168 feet broad. It was constructed entirely of Pentelic marble and took five years (*πενταετίαν*) to build, between B.C. 437 (the year after the consecration of the Parthenon) and 433. For an account of the original plan of Mnesicles and the supposed subsequent modifications of it, see Miss Jane Harrison *l. c.* 355 ff. It was destroyed by an explosion in 1656. Cicero (*de off.* II 60) says that Demetrius Phalereus found great fault with Pericles *quod tantam pecuniam in praeclara illa Propylaea coniecerit.* His censure is not surprising if Harpocration's statement, taken from Philochorus, that it cost 2012 talents, is to be relied on. Col. Leake, however, considers it a great exaggeration.

63. **περί**, c. 32, 1.

64. **ἐμήνυσεν . . . οὐκ ἀποστατοῦσαν**, 'indicated that she did not stand aloof from.' Cp. *Mor.* 613 B *οὔτε τινὸς παιδιᾶς . . . ἀποστατεῖν*, 758 A *οὐ μὴν οὐδὲ νοσοῦντος ἀνθρώπου θεὸς ἀποστατεῖ . . . ἀλλ' οὐδ' ἀποθανόντος.* Note that Plutarch always uses *οὐ*, not *μή*, after the verbs *ἀποφαίνειν*, *δηλοῦν* and *μηνύειν*.

65. **συνεπιτελοῦσαν** *sc. αὐτό.*

§ **8** l. 68. **μοχθηρῶς**, c. 36, 1. **ἀπεγνωσμένος**, *deploratus*, 'after he had been given up,' 'his life despaired of.' On Plutarch's use of this verb the student may consult my note on *Ti. Gr.* c. 5, 2.

70. **ὄναρ**, 'in a dream,' adverbially, *Them.* c. 26, 2.
συνέταξε, 'prescribed'; *Alex.* c. 8, 1 *νοσοῦσιν ἐβοήθει τοῖς φίλοις καὶ συνέταττε θεραπείας τινας καὶ διαίτας.*
θεραπείαν, *curationem*, 'mode of treatment,' 'cure.' Cp. Luc. *Ev.* c. 9, 11 *τοὺς χρείαν ἔχοντας θεραπείας ἰάσατο.* The remedy prescribed was the shoots of a plant which grows commonly on the Acropolis, and which thereafter bore the name *παρθένιον* from *'Αθηνᾶ Παρθένος.* See *Sull.* c. 13, 2 with my note *ad l.*, also Dr. Sandys' *Easter Vacation in Greece* p. 86 note.

71. **τὸν ἄνθρωπον**, 'the poor fellow'; c. 5, 2 note.

72. On the base of the statue found *in situ* during the excavation of the Propylaea there is the following inscription, given in Kirchhoff *CIA.* I 335, Hicks no. 36 pp. 50–1 *'Αθηναῖοι τῇ 'Αθηναίᾳ τῇ 'Υγιείᾳ. Πύρρος ἐποίησεν 'Αθηναῖος.* Cp. Plin. *NH.* XXII 17, 20 § 44; XXXIV 8, 19 § 81. Pausanias I 31, 6 mentions an altar at Acharnae dedicated to *'Αθηνᾶ 'Υγίεια.*

§ **9** l. 75. **ὁ Φειδίας**: Plut. here reverts to the subject of § 4.
εἰργάζετο, l. 30. He was also the contractor (*ἐργολάβος*) for the execution of it, c. 31, 2.

76. **τὸ χρυσοῦν ἕδος** : *ἕδος* meant primarily 'a seated statue,' and ultimately any temple-statue: it is never used of a mere *εἰκών* or 'portrait-statue.' See Miss Harrison *Myth. and Mon. of Anc. Ath.* p. 456. The celebrated chryselephantine statue of the goddess, which was 39 feet high inclusive of the pedestal, was placed within the Hekatompedos of her temple 438/437 B.C. The ivory was used in the parts where the flesh was visible, the drapery was of gold. In the statue of Zeus at Olympia, also the work of Phidias, the gold was enriched with enamelled colours. 28

Pausanias I 24, 7 gives a description of the statue as follows:—*τὸ δὲ ἄγαλμα τῆς Ἀθηνᾶς ὀρθόν ἐστιν ἐν χιτῶνι ποδήρει καί οἱ κατὰ τὸ στέρνον ἡ κεφαλὴ Μεδούσης ἐλέφαντός ἐστιν ἐμπεποιημένη, καὶ Νίκην ὅσον τε τεσσάρων πηχῶν, ἐν δὲ τῇ <ἑτέρᾳ> χειρὶ δόρυ ἔχει, καί οἱ πρὸς τοῖς ποσὶν ἀσπίς τε κεῖται καὶ πλησίον τοῦ δόρατος δράκων ἐστίν. εἴη δ' ἂν Ἐριχθόνιος οὗτος ὁ δράκων· ἔστι δὲ τῷ βάθρῳ τοῦ ἀγάλματος ἐπειργασμένη Πανδώρας γένεσις.*

τῇ στήλῃ, 'the block' or 'slab' of marble on the Acropolis inscribed with the record of the buildings, accounts, etc.

77. **<κατα>γέγραπται** : 'has been publicly recorded.' Cp. *Sol.* c. 25, 1 *κατεγράφησαν (οἱ νόμοι) εἰς ξυλίνους ἄξονας.* The technical word in Attic would be *ἀναγέγραπται* (as Aristot. *Ἀθ. πολ.* c. 53, 4 *εἰς στήλην χαλκῆν ἀναγράφονται*, c. 54, 3 *ἐν ταῖς στήλαις ἀναγράφεται*), and this is Cobet's conjectural reading, but it leaves an awkward hiatus.

78. **ἐπ' αὐτῷ**, 'under his control.' Cp. c. 18, 1. **ὡς εἰρήκαμεν**, § 4.

80. **τῷ μέν**, *i.e.* Phidias.

82. **ἐλευθέρας . . . γυναῖκας**, c. 31, 1. **εἰς τὰ ἔργα φοιτώσας**, 'whenever they paid a visit to the works,' Phidias, as chief inspector, conducted them round.

§ **10** l. 84. **δεξάμενοι** : c. 32, 2 *δεχομένου τὰς διαβολάς.* **οἱ κωμικοί**, c. 3, 3; c. 16, 1.

85. **πολλὴν ἀσέλγειαν αὐτοῦ κατεσκέδασαν**, 'poured upon him (Pericles) a shower of wanton invective.' Cp. *Thes.* c. 16, 3 *οἱ τραγικοὶ πολλὴν ἀπὸ τοῦ λογείου καὶ τῆς σκηνῆς ἀδοξίαν αὐτοῦ κατεσκέδασαν ὡς βιαίου γενομένου*, *Mor.* 10 C *Ἀριστοφάνους πᾶσαν ὕβριν αὐτοῦ κατασκεδαννύντος*, Lucian *Eunuch.* § 2 *ὅλας ἁμάξας βλασφημιῶν κατεσκέδασαν ἀλλήλων*, Dem. *de cor.* § 50.

86. **εἰς**, 'in regard to,' 'concerning.' Cp. c. 13, 2; c. 29, 2 *ὡς ἂν προσδιαβληθείη μᾶλλον εἰς τὸν λακωνισμόν.*

87. **ὑποστρατηγοῦντος**, 'who served as lieutenant under him,' *Mor.* 812 D *Περικλῆς Μενίππῳ μὲν ἐχρῆτο πρὸς τὰς στρατηγίας.*

90. **αἰτίαν εἶχε**=ᾐτιᾶτο. See Gr. Ind. *s. v.* ἔχειν. **ὑφιέναι**, *clam submittere*, stupri pretium.

91. **ἐπλησίαζε**, c. 24, 2.

§ **11** l. 92. **καὶ τί**: *καί* is thus prefixed to interrogatives, when an abrupt urgent question is put. **σατυρικούς**, πρὸς ἀφροδίσια καταφερεῖς, c. 5, 4.

93. **τοῖς βίοις**, c. 27, 4, c. 39, 2; *Galb.* c. 16, 2 σατυρικοὶ τοῖς βίοις ἄνθρωποι.

Plutarch gives his judgment of the ancient comedy in *Mor.* 711 F: τῶν δὲ κωμῳδιῶν ἡ μὲν ἀρχαία διὰ τὴν ἀνωμαλίαν ἀνάρμοστος ἀνθρώποις πίνουσιν· ἥ τε γὰρ ἐν ταῖς λεγομέναις παραβάσεσιν αὐτῶν σπουδὴ καὶ παρρησία λίαν ἄκρατός ἐστι καὶ σύντονος, ἥ τε πρὸς τὰ σκώμματα καὶ βωμολοχίας εὐχέρεια δεινῶς κατάκορος καὶ ἀναπεπταμένη καὶ γέμουσα ῥημάτων ἀκόσμων καὶ ἀκολάστων ὀνομάτων. ἔτι δὲ . . . δεήσει γραμματικὸν ἑκάστῳ τὸ καθ᾽ ἕκαστον ἐξηγεῖσθαι, τίς ὁ Λαισποδίας παρ᾽ Εὐπόλιδι καὶ ὁ Κινησίας παρὰ Πλάτωνι καὶ ὁ Λάμπων παρὰ Κρατίνῳ καὶ τῶν κωμῳδουμένων ἕκαστος. Cobet suspects that Plutarch's quotations from it are not always at first hand, but taken from Craterus and others.

94. **τῶν πολλῶν**, c. 7, 2.

95. **ἀποθύοντας**, 'offering as the due and proper victim.' **ἑκάστοτε**, 'on each occasion' of their exhibiting a farce. **ὅπου**, 'when,' 'whereas,' c. 12, 6; *Nic.* c. 18, 5; c. 22, 2.

96. **Στησίμβροτος**: see *Introduction.*

97. **μυθῶδες**, *fabulosum.* **ἐξενεγκεῖν**, *edere*, 'to publish,' 'give currency to,' c. 36, 2; *Nic.* c. 5, 3, Arist. *Eccl.* 442.

98. **τοῦ υἱοῦ**, *sc.* Xanthippus: see c. 36, 3.

§ **12** l. 98. **οὕτως**, *usque adeo*, with χαλεπόν, § 3 l. 21.

99. **δυσθήρατον ἱστορίᾳ**, 'hard for history to come at,' or 'difficult to be tracked by historical inquiry.'

101. **ἐπιπροσθοῦντα**, *i.q.* ἐπίπροσθεν ὄντα, 'intercepting,' 'obstructing.' *Mor.* 471 C τοιαῦτα πολλὰ πλούτῳ πρόσεστιν ἄδηλα τοῖς πολλοῖς· ἐπιπροσθεῖ γὰρ ὁ τῦφος.

29 103. **φθόνοις**, c. 2, 3; c. 5, 3.

104. **χαριζομένη**, 'by way of showing favour,' participle co-ordinated with dative of means or manner.

CHAPTER XIV

§ **1** l. 1. **τῶν περὶ τὸν Θουκυδίδην**, 'those belonging to the party of Thucydides,' including Thuc. himself.

2. **σπαθῶντος**, 'squandering'; a cant phrase. For ὡς, cp. c. 5, 4.

Cp. *Mor.* 168 A πάντα ἀκρίτως φέρεται καὶ σπαθᾶται (ταράττεται *v. l.*) τὰ τῶν ἀνθρώπων, Lucian *Gall.* c. 29 τἀμὰ οὗτοι σπαθῶσι τοῦ κακοδαίμονος, *Prom.* c. 19 ἢ κἀκεῖνον αἰτιᾶσθε ὡς σπαθῶντα ἡμῶν τὸ κτῆμα; *Catapl.* c. 20 ὅσα τάλαντα ὁ κληρονόμος σπαθήσει παραλαβών, Diphil. ap. Athenae. VII p. 292 C μειράκιον ἐρῶν τὰ πατρῷα βρύκει καὶ σπαθᾷ, Alciphron *Ep.* 3, 34 σπαθήσας τὴν οὐσίαν εἰς ἡμᾶς, Arist. *Nub.* 55 ὦ γύναι, λίαν σπαθᾷς.

4. **ἐν ἐκκλησίᾳ.** For the omission of the article see n. to c. 5, 2. Aristophanes has always ἐν τἠκκλησίᾳ, *Eq.* 76, 1340, *Pax* 667, *Lys.* 390, *Eccl.* 135, *Pl.* 330, for metrical reasons.

5. **εἰ**, 'whether.' The verb (δοκεῖ) is retained in the mood of the direct discourse. G. *MT.*[2] § 669, 2.

6. **φησάντων** = φήσαντος τοῦ δήμου: cp. c. 12, 3 l. 25.

7. **ἐμοὶ δεδαπανήσθω** *sc.* αὐτά, 'let it have been expended by me,' 'let the cost be put to my account.' For the dative of the agent, cp. c. 33, 7. 'The offer, if it had been accepted, could not, of course, have been made good. But it was probably only meant to signify the firm reliance which Per. placed on the liberality of his countrymen' (*Thirlwall*). The anecdote, however, is probably apocryphal. **τῶν ἀναθημάτων**: c. 12, 1.

8. **ἰδίαν ἐμαυτοῦ ποιήσομαι**, 'I will have stand in my own private name.' For τῶν ἀναθημάτων, see n. to c. 12, 1.

§ 2 l. 10. **πρός**, 'at,' 'in view of,' as c. 5, 2: see Gr. Ind. *s. v.*

11. **τὴν δόξαν . . . τῶν ἔργων**: cp. c. 31, 4.

13. **χορηγεῖν**, *suppeditare.* On the various constructions of this verb, my n. to *Sull.* c. 12, 2 may be consulted. Cp. χορηγός c. 16, 5; χορηγία c. 9, 3. **τέλος**, 'finally.'

14. **ἀγῶνα περὶ τοῦ ὀστράκου**, 'a contest about the shell,' *i.e.* as to which of the two should be ostracised, as in c. 13, 6. This happened in the spring of 444 B.C. = Ol. 84, 1, simultaneously with the conclusion of the Thirty Years' truce.

On the original purpose of ostracism, cp. *Alcib.* c. 13, 4 τὸ ὄστρακον ἐπιφέρειν ἔμελλεν, ᾧ κολούοντες ἀεὶ τὸν προὔχοντα δόξῃ καὶ δυνάμει τῶν πολιτῶν ἐλαύνουσι, Aristot. *Pol.* III 8, 4 p. 1284b, 36 ὁ γὰρ ὀστρακισμὸς τὴν αὐτὴν ἔχει δύναμιν τρόπον τινα τῷ κολούειν τοὺς ὑπερεχοντας καὶ φυγαδεύειν, *ib.* VIII (V) 2, p. 1302b 15. But in course of time it was used as a means to prevent mischief arising from political factions (στάσεις) by getting the leader of the opposition out of the way, and leaving the majority free to follow their bent without let or hindrance. See Sandys on Aristot. Ἀθ. πολ. c. 22, 1 and the authorities quoted by him *ad l.*

16. **τὴν . . . ἑταιρείαν**, c. 11, 2. The dissolution (κατάλυσις c. 2, 1, c. 25, 1) of the oligarchical faction followed as an immediate consequence of the disappearance of their leader, and for the next fifteen years Pericles controlled the destinies

of the imperial city. The opposition lies between *ἐκεῖνον* and *τὴν ἑταιρείαν*: hence we should have expected either *ἐξέβαλε μὲν ἐκεῖνον* or *τὴν δ' ἀντιτεταγμένην ἑταιρείαν κατέλυσε.* Cp. c. 20, 1.

CHAPTER XV

§ **1** l. 1. **ὡς,** *postquam.*

2. **οἷον ὁμαλῆς,** 'level as it were,' because of the removal of a great obstruction.

3. **περιήνεγκεν εἰς ἑαυτόν**: *Galb.* c. 8, 1 *συλλήβδην ὁμοῦ πάντα πράγματα φέρων περιήνεγκεν εἰς ἑαυτόν.* Cp. c. 6, 2 *εἰς ἕνα περιστήσεται τὸ κράτος.*

4. **τῶν Ἀθηναίων** depends on *ἐξηρτημένα.*

5. **φόρους . . . καὶ θάλασσαν**: by omission of the article in copulative expressions there is a gain in emphasis.

7. **πολλὴν μὲν . . . πολλὴν δέ,** an *epanaphora,* as l. 23; c. 16, 4. **δι' Ἑλλήνων . . . ἤκουσαν,** 'realised by means of Greeks.'

9. **ὑπηκόοις ἔθνεσι**: the maritime confederation extended as far as the shores of Thrace and the Hellespont and from thence to Ionia and Caria, some of whose rulers were tributaries of Athens. Blass compares Plato *Alcib.* I 104 B (*Περικλέα*) *ὃς οὐ μόνον ἐν τῇδε τῇ πόλει δύναται πράττειν ὅ τι ἂν βούληται, ἀλλ' ἐν πάσῃ τῇ Ἑλλάδι καὶ τῶν βαρβάρων ἐν πολλοῖς καὶ μεγάλοις γένεσι.*

10. **βασιλέων**: among others, the King of Egypt, cp. c. 37, 2. **δυναστῶν**: c. 20, 1. Carian dynasts appear in the Quota-Lists.

30 § **2** l. 11. **χειροήθης,** *mansuetus,* 'tame,' 'submissive.'

Cp. *Demetr.-Ant.* c. 6, 2 *οἴνῳ καὶ γαστρὶ καθάπερ τὰ ζῷα χειροήθης γενόμενος*, *Mor.* 139 B *ὁ γαμήλιος πράους παρέχει καὶ χειροήθεις ἀλλήλοις*, Xen. *Oec.* c. 7, 10 *ἐπεὶ ἤδη μοι χειροήθης ἦν* (*uxor*), Dem. *Olynth.* III 31 *τιθασεύουσιν ὑμᾶς χειροήθεις αὐτοῖς ποιοῦντες.*

12. **ῥᾴδιος ὑπείκειν,** G. *MT.*² § 758. **συνενδιδόναι,** 'to give in to,' 'to comply with.'

13. **ὥσπερ πνοαῖς,** 'shifting and changeable as the winds, the proverbial *aura popularis.* **ἐκ** marks succession, passage from one state of things to another; cp. § 5 l. 39, c. 24, 4, Arist. *Eq.* 1321 *τὸν Δῆμον καλὸν ἐξ αἰσχροῦ πεποίηκα*, *Av.* 799 *ἐξ οὐδενὸς μεγάλα πράττει.*

14. **ἀνειμένης,** 'lax,' 'remiss.' **ἐκείνης,** 'former,' c. 10, 2. **ὑποθρυπτομένης ἔνια,** 'in some points (or 'sometimes') making weak concessions.'

15. **ἀνθηρᾶς**, 'fresh,' 'modern.' Cp. Xen. *Cyr.* I vi 38 *ἐν τοῖς μουσικοῖς τὰ νέα καὶ ἀνθηρὰ εὐδοκιμεῖ.* Observe that the comparison is incomplete, instead of 'tightening as it were the strings of the instrument to a more austere and earnest tune after a modern voluptuous one.' Plutarch is fond of metaphors borrowed from music, as c. 8, 1.

16. **ἐντειναμένος** is opp. to *ἀνειμένης*: **πολιτείαν** ('a statesmanship' that deserves the name) to *δημαγωγίας.*

17. **πρὸς τὸ βέλτιστον**, 'to the best interests of the commonwealth.'

18. **ὀρθῇ καὶ ἀνεγκλίτῳ**, 'straightforward and unswerving.'

§ 3 l. 19. **πείθων**, 'by moral suasion.' **ἦν δ' ὅτε** = *ἐνίοτε δέ*, c. 3, 2; c. 24, 3.

20. **καί** intensive of *μάλα*, c. 25, 2. **κατατείνων**, *stringens habenas*, 'drawing the rein tight, pulling in.' Cp. c. 33, 5; *Popl.* c. 13, 3 *οἱ δὲ ἵπποι πτοηθέντες ἵεντο πάντι τάχει . . . ἔχοντες τὸν ἡνίοχον, ὡς οὐδὲν ἦν ἔργον αὐτοῦ κατατείνοντος οὐδὲ παρηγοροῦντος.* For the metaphor, cp. c. 11, 4.

προσβιβάζων τῷ συμφέροντι, 'bringing to a certain feeling (prevailing upon) on the ground of expediency.' Cp. *Cat. mi.* c. 36, 2 *ἰδίᾳ τοῖς ὠνουμένοις διαλεγόμενος καὶ προσβιβάζων ἕκαστον*, Arist. *Eq.* 35 *εὖ προσβιβάζεις με*, *Av.* 426 *ὡς σὰ τὰ πάντα ταῦτα (ἐστὶ) προσβιβᾷ λέγων*, Xen. *Mem.* I 2, 17 *δεικνύντας τε τοῖς μανθάνουσιν καὶ τῷ λόγῳ προσβιβάζοντας*, Lucian *Anach.* c. 12 *οὐ γὰρ οὕτω λέγων ἄν τις προσβιβάσειέ σε.*

22. **ἀτεχνῶς**, *plane, omnino;* to be distinguished from *ἀτέχνως*, *sine arte.* **ποικίλῳ**, 'complicated.'

23. **κατὰ καιρὸν μὲν . . . κατὰ καιρὸν δέ**: l. 7.

24. **δηγμούς**, 'violent and painful means,' 'caustics.'

§ 4 l. 25. **παθῶν**, 'variable passions,' 'distempers.'

26. **τὸ μέγεθος**, determinant accusative with *τοσαύτην.*

27. **διαχειρίσασθαι πεφυκώς**, c. 1, 3; c. 39, 2.

29. **προσστέλλων**, *adstringens*, 'drawing tight' like a close-fitting garment for the purpose of adjusting it, opp. to *ἀνιείς.* Cf. Plat. *Gorg.* 511 D *ἡ ἐπιστήμη προσεσταλμένη* ('orderly,' 'modest') *ἐστὶ καὶ κοσμία.* The sentiment is borrowed from Thuc. II 65, 9 *ὁπότε γοῦν αἴσθοιτό τι αὐτοὺς παρὰ καιρὸν ὕβρει θαρσοῦντας, λέγων κατέπλησσεν ἐπὶ τὸ φοβεῖσθαι καὶ δεδιότας αὖ ἀλόγως ἀντικαθίστη πάλιν ἐπὶ τὸ θαρσεῖν.* **τὸ θρασυνόμενον αὐτῶν** for *τοὺς θρασυνομένους αὐτῶν*, cp. *Lyc.* c. 3, 5 *ἦν δέ τι*

καὶ τὸ φθονοῦν καὶ πρὸς τὴν αὔξησιν ὄντι νέῳ πειρώμενον ἐνίστασθαι. For *τὸ δύσθυμον*, cp. Theophr. ap. Athenae. 463 C *παραμυθεῖται ὁ οἶνος τὴν τοῦ γήρως δυσθυμίαν.*

30. **ἀνιείς**, 'allaying,' 'relieving.' Cf. *Cic.* c. 30, 3 *παντάπασιν αὐτοῦ τὸν φόβον ἀνῆκεν.*

31. **κατὰ Πλάτωνα**, c. 7, 6; Arist. *Thesm.* 134 *κατ' Αἰσχύλον ἐρέσθαι βούλομαι*, *Fr.* 599 *ἐκφέρετε πεύκας κατ' Ἀγάθωνα φωσφόρους.* The idea is expressed in the *Phaedr.* 261 A *ἆρ' οὖν οὐ τὸ μὲν ὅλον ἡ ῥητορικὴ ἂν εἴη τέχνη ψυχαγωγία τις διὰ λόγων οὐ μόνον ἐν δικαστηρίοις καὶ ὅσοι ἄλλοι δημόσιοι σύλλογοι ἀλλὰ καὶ ἐν ἰδίοις*, and again 271 C *λόγου δύναμις τυγχάνει ψυχαγωγία οὖσα.*

32. **μέγιστον ἔργον αὐτῆς** *sc. ὄν.*

33. **τὴν περὶ τὰ ἤθη . . . μέθοδον**, 'the knowledge of men's characters and passions,' Plato's *τὰ τῆς ψυχῆς γένη καὶ τὰ τούτων παθήματα.*

34. **τόνους καὶ φθόγγους** in definitive apposition to *πάθη*. **ἁφῆς**, 'touch,' a general term, applicable to *ψυχή*: **κρούσεως** is a special term denoting 'musical expression.'

§ **5** l. 36. **ψιλῶς**, *tantummodo*, 'barely,' 'merely' (unclassical). **Θουκυδίδης**: II 65, 8 *αἴτιον δ' ἦν ὅτι ἐκεῖνος μὲν δυνατὸς ὢν τῷ τε ἀξιώματι καὶ τῇ γνώμῃ, χρημάτων τε διαφανῶς ἀδωρότατος γενόμενος, κατεῖχε τὸ πλῆθος ἐλευθέρως καὶ οὐκ ἤγετο μᾶλλον ὑπ' αὐτοῦ ἢ αὐτὸς ἦγε κτλ.*

37. **ἡ περὶ τὸν βίον δόξα**, cp. c. 2, 3; c. 8, 1; c. 16, 1. **ἡ πίστις τοῦ ἀνδρός**, 'their confidence in the man,' objective gen.

38. **χρημάτων κρείττονος**: Thuc. II 60, 5, *Mor.* 809 B, 705 E *τῶν ἡδονῶν κρείττονες.* The opposite *χρημάτων ἥσσων* occurs in *Them.* c. 6, 1.

31 39. **ἐκ**, l. 13.

42. The construing order is:—**ἐκεῖνος οὐκ ἐποίησε τὴν οὐσίαν μείζονα** (*ταύτης*) **ἧς ὁ πατὴρ αὐτῷ κατέλιπε μιᾷ δραχμῇ** (*ἐκ τούτων τῶν χρημάτων*) **ὧν ἔνιοι καί τι τοῖς υἱέσι διέθεντο**, 'he did not make his fortune greater than that which his father had left him by a single drachma of the moneys, which some even disposed of in part in favour of their sons.' For *διέθεντο*, cp. Xen. *Cyr.* V ii 7. See critical note.

43. **μιᾷ δραχμῇ**, dat. of degree of difference. Cp. *Aem.* c. 4, 3 *οὐδὲ δραχμῇ μιᾷ γεγονὼς εὐπορώτερος ἀπὸ τῆς στρατείας*, *Timol.–Aem.* c. 2, 4 *τηλικαύτην βασιλείαν καταστρεψάμενος οὐδὲ δραχμῇ μείζονα τὴν οὐσίαν ἐποίησεν.*

CHAPTER XVI

§ **1** l. 1. **καίτοι**, 'and yet' (though his unselfishness stands out in such clear light) there is unequivocal testimony to the greatness of his power. **σαφῶς διηγεῖται**)(**παρεμφαίνουσιν**, which means 'intimate indirectly,' 'hint at.' Cp. *Mor.* 107 E *τὰ γὰρ δίδυμα τὴν ὁμοιότητα μάλιστα παρεμφαίνει*, 617 C *καὶ τοῦτο παρεμφαίνει μὲν ὁ ποιητὴς δι' ὧν ἐπὶ τῆς Θέτιδός φησιν.*

3. **οἱ κωμικοί**: c. 3, 3; c. 4, 2.

4. **νέους**, 'new.' Cp. c. 24, 6 *Ὀμφάλη νέα*. For *Πεισιστρατίδας*, see note to c. 7, 1.

6. **ἀπομόσαι μὴ τυραννήσειν**, 'to take a solemn oath that he would not make himself a despot.' For *μή* with the infinitive in indirect discourse after verbs of swearing, cp. Plat. *Legg.* XI 936 E *τοὺς τρεῖς θεοὺς ἀπομόσας ἦ μὴν μὴ εἰδέναι*, and see G. *MT.*[2] § 685. Plutarch uses also *οὐ* twice, *Num.* c. 10, 3 *δεῖ δὲ ἀπομόσαι τὴν παρθένον οὐκ ἐξεπίτηδες γεγονέναι τὴν ἀπάντησιν*, *Eum.* c. 12, 2 *ἔπειτα ὤμνυεν οὐκ Ἀντιγόνῳ μόνον εὐνοήσειν.*

7. **ὡς . . . οὔσης**, c. 5, 4; c. 33, 3.

8. **βαρυτέρας**, 'too oppressive.' **περὶ αὐτόν** is for *αὐτοῦ*: c. 15 l. 37.

§ **2** l. 10. **Τηλεκλείδης**, c. 3, 4. The play from which the 32
quotation is taken, is not known.

12. ΛΕΪΝ . . . ἀΝΑΛΥΕΙΝ, 'to bind . . . to unbind,' *i.e.* to do with them as he pleased. These and the following infinitives depend on *παραδεδωκέναι*.

13. ΛΑΪΝΑ ΤΕΙΧΗ (Hom. *Il.* XII 177). On the construction of the walls, see c. 13, 5.

14. ΠΛΟΥΤΟΝ, in reference to the state-treasures, which had been removed to the Acropolis; see c. 12, 1.

15. **ταῦτα**, 'all this' *i.e.* the possession of this unlimited power. **ἀκμή**, 'momentary *éclat*,' cp. c. 13, 1. **χάρις**, 'vogue,' 'popularity.'

16. **ἐφ' ὥραν**, 'for (during) a given season.' **τεσσαράκοντα ἔτη**, B.C. 469–429 = Ol. 77, 4—Ol. 87, 4. Cp. Cic. *de orat.* III 34, 138.

17. **Ἐφιάλταις**, 'men of the stamp of Ephialtes,' c. 7, 6. **Λεωκράταις**: proper names of the third declension form their plurals according to the first. So *τοὺς Ἀριστοφάνας* Plat. *Symp.* 218 B. See Krüger *Gr. Gr.* 19, 1, 2. Leocrates, son of Stroebus, was the Athenian commander in the victorious

engagement with Aegina B.C. 456 (Thuc. I 105, 2). Myronides (c. 24, 6) delivered Megara from an attack of the Corinthians B.C. 457/6 and in the following year ruined the plans of the Boeotians by his victory at Oenophyta (Thuc. I 108, 2). For Tolmides, see c. 18, 2, 3.

§ **3** l. 19. **Θουκυδίδου**: see c. 8, 4; c. 11, 1. **κατάλυσιν**, c. 3, 1; c. 7, 6.

20. **τῶν πεντεκαίδεκα ἐτῶν**, 'the fifteen years,' Ol. 84, 1—Ol. 87, 4, which are regarded as a definite part or fraction of the whole forty during which his authority was supreme; hence the article.

21. **ἐν ταῖς ἐνιαυσίοις στρατηγίαις**, 'in his annual tenure of the office of general (*στρατηγός*),' which might therefore be regarded as a continuous whole. It was as a member of the College of *στρατηγοί* that Pericles governed Athens so long.

24. **ἀνάλωτον ὑπὸ χρημάτων**, 'proof against bribery,' 'impregnable to money.' Cp. *Dem.* c. 14, 2 *τῷ παρὰ Φιλίππου (χρυσίῳ) ἀνάλωτος ὤν*, *Philop.* c. 15, 5 *οὐδ' εὐάλωτον ὑπὸ χρημάτων*, Xen. *Ages.* c. 8, 8 *ψυχὴν ἀνάλωτον ὑπὸ χρημάτων.*
καίπερ οὐ, as in c. 24, 3, is the normal usage of Plutarch; he once (*Pyrrh.* c. 18, 4) has *καίπερ μηδέν* abnormally.

25. **ἀργῶς ἔχων πρὸς χρηματισμόν**, 'being indifferent to money-making.'

Plutarch affects the phrase *ἔχειν πρός τινα (τι)* with modal adverb. Cp. c. 10, 3, *Thes.* c. 19, 5 *πολεμικῶς ἔχων πρὸς τοὺς Ἀθηναίους*, *Num.* c. 6, 3 *ἀκρατῶς ἔχουσι καὶ μανικῶς πρὸς πόλεμον*, *Lyc.* c. 23, 2 *πρὸς εἰρήνην οἰκείως ἔχοντος*, *Cim.* c. 12, 3 *πρὸς τοὺς Φασηλίτας φιλικῶς ἔχοντες*, *Them.* c. 2, 6 *πρὸς τοὺς δημαγωγοὺς τῶν πολλῶν ὁμοίως ἐχόντων*, c. 29, 4 *ἀπαραιτήτως ἔχειν πρὸς αὐτόν*, *Lucull.* c. 22, 4 *ὑπούλως εἶχε πρὸς τὸν ἄνδρα*, *Alex.* c. 47, 6.

27. **δίκαιον**, 'legitimate,' which belonged to him of right. **ἀμελούμενος ἐκφύγοι**, *sc.* *ὁ πλοῦτος*: cp. Soph. *O. T.* 111 *ἐκφεύγει δὲ τἀμελούμενον.*

28. **ὡς μὴ πολλὰ πράγματα καὶ διατριβὰς ἀσχολουμένῳ παρέχοι**, 'that it might not cause him much trouble and loss of time when he was busy.'

29. **συνέταξεν**, 'organised.'

30. **ῥᾴστην**, 'most convenient,' 'simplest.'

31. **ἀκριβεστάτην**, 'strictest.'

§ **4** l. 32. **ἀθρόους**, 'in the lump,' 'at a single sale.'

33 34. **βίον**, 'his general mode of living.' **τὰ περὶ τὴν δίαιταν** = *τὰ τῆς διαίτας*, *victum cultumque*; c. 7, 4.

35. **ἡδύς**, *gratus*; cp. *Nic.* c. 5, 4 *τοῖς φίλοις οὐ προσηνὴς οὐδ' ἡδύς ἐστιν.* **ἐνηλίκοις**, 'adults.' Cp. *Cat. ma.* c. 24, 5,

Lyc. c. 24, 1 ἡ παιδεία μέχρι τῶν ἐνηλίκων διέτεινεν, *Tim.* c. 13, 5 υἱῶν ἐνηλίκων θανάτους. The reference is to Xanthippus (c. 36, 1), and in γυναιξί probably to his daughters-in-law, rather than to his wife (c. 24, 5).

36. **οὐδὲ δαψιλὴς χορηγός**, 'and not liberal enough in his allowance for household expenses,' c. 9, 3, c. 14, 2.

37. **ἐφήμερον**, 'settled from day to day.' **ταύτην**, contemptuously. **συνηγμένην**, 'narrowed,' 'reduced.'

38. **οὐδενὸς οἷον ἐν οἰκίᾳ μεγάλῃ . . . περιρρέοντος**, 'there being none of the superfluities to be expected in a great house.' Cp. Hor. *Ep.* I 6, 45 *exilis domus est ubi non et multa supersunt.*

39. **πράγμασιν**, 'circumstances'; cp. *Cat. ma.* c. 21, 3 τῶν πραγμάτων ἐπιδιδόντων ποιούμενος τὰς ἑστιάσεις, *Crass.* c. 6, 6 ὠνούμενος τιμῆς βραχείας μεγάλα πράγματα.

§ 5 l. 42. **τὴν τοιαύτην**: c. 2, 2; c. 7, 4; c. 34, 1.

43. **ἀκρίβειαν**: c. 36, 1. **ὡς ἕτερος οὐδείς**, 'as no one else was,' 'better than anybody else.'

44. **κατεσκευασμένος**, *institutus*, 'trained,' Xen. *Cyr.* VIII i 43.

45. **ἀπᾴδοντα** *sc.* ἦν (c. 15, 4), 'were not in accord with.' By **ταῦτα** is meant 'such well-ordered economy.'

47. **εἴγε**, *siquidem*, 'inasmuch as.' Cp. *Mor.* 831 E Ἀναξαγόρας δὲ τὴν χώραν κατέλιπε μηλόβοτον, Diog. Laert. 2, 6, 7 Ἀναξαγόρας εὐγενείᾳ καὶ πλούτῳ διαφέρων ἦν, ἀλλὰ καὶ μεγαλοφροσύνῃ, ὅς γε καὶ τὰ πατρῷα παρεχώρησε τοῖς οἰκείοις· αἰτιαθεὶς γὰρ ὑπ' αὐτῶν ὡς ἀμελῶν "Τί οὖν" ἔφη "οὐχ ὑμεῖς ἐπιμελεῖσθε;"

48. **ἀφῆκεν ἀργήν**, 'left uncultivated.' Cp. Xen. *Cyr.* III ii 19 βούλοιο ἄν σοι τὴν νῦν ἀργὸν οὖσαν χώραν ἐνεργὸν γενέσθαι; *Oecon.* c. 4, 8, 10, Aristot. *Oecon.* II 1349 a, 3 χώρα ἀργός, *Rhet.* III 9, 1410 a, 29 ἀγρὸς ἀργός. Hence καταργεῖν, *sterilem, inutilem reddere*, as Luke *Ev.* XIII 7 ἵνα τί καὶ τὴν γῆν καταργεῖ (ἡ συκῆ);

49. **ὑπό**, *prae*, c. 7, 6; c. 33, 3.

§ 6 l. 50. **ταὐτόν**, neuter pred. adj., expressing the gen. notion.

51. **πολιτικοῦ**, 'a practical statesman,' such as Pericles was, c. 24, 1, 3. **ὁ μέν**, *i.e.* 'the philosopher.'

52. **ἀνόργανον**, 'without mechanical appliances.' **τῆς ἐκτὸς ὕλης**, 'external matter,' material things, c. 12, 6.

53. **ἐπὶ τοῖς καλοῖς κινεῖ κτλ.**, 'sets his intelligence astir for good and noble objects' (c. 2, 1). **τῷ . . . ἀναμιγνύντι**

κτλ., 'who brings his superior knowledge into touch with the common needs of mankind, the daily round of life,' applies his good qualities to the furtherance of human interests.

55. **ἔστιν οὗ**, 'there are cases where,' 'sometimes'; c. 15, 3; c. 24, 3. **τῶν ἀναγκαίων**, 'one of the mere necessaries of life.'

56. **τῶν καλῶν**, 'one of the noble things,' *i.e.* those which enable him to perform morally beautiful actions.

34 § **7** l. 58. **καὶ μέντοι** introduces some additional fact that is to be noted (or, as here, a strong instance in point), and differs from *καὶ δέ* only in that the *μέντοι* is stronger than the *δέ*, and that the two particles are not necessarily separated by the intervention of other words. The anecdote which follows has no appearance of authenticity.

60. **κεῖσθαι**, *cubare*, 'was confined to his bed.'
συγκεκαλυμμένον, *capite obvoluto*, 'with his head covered,' as one at the point of death. Cp. *Demosth.* c. 29, 3, Plat. *Phaed.* 118 A, Xen. *Cyr.* VIII vii 28, Liv. VIII 9, Suet. *Caes.* c. 82.

61. **ἀποκαρτεροῦντα**, 'because he was starving himself to death,' *Num.* c. 21, 3; *Lyc.* c. 29, 5. **προσπεσόντος**, 'when it had come to his ears.' Cp. *C. Gr.* c. 2, 3 *τούτων αὐτῷ προσπεσόντων*, *Cat. mi.* c. 59, 1, *Pelop.* c. 9, 3, *Mor.* 325 F *προσπεσούσης αὐτοῖς ἀγγελίας*. Dr. Blaydes applies this passage in illustration of Arist. *Eq.* 344 *τι πρᾶγμα προσπεσόν σοι*, but there the participle means simply 'befalling.'

63. **δεῖσθαι πᾶσαν δέησιν**, 'used every (possible) entreaty'; c. 9, 4; c. 11, 3.

64. **εἰ ἀπολεῖ**, 'if he is to lose.' For the use of the indicative, see G. *MT.*[2] § 670 (6) and cp. c. 18, 2.

66. **ἐκκαλυψάμενον**, 'uncovering his head,' 'unmuffling.'

CHAPTER XVII

§ **1** l. 1. **ἄχθεσθαι**, from jealousy.

2. **ἐπαίρων**, 'by way of inducing them.' For the infinitive, cp. c. 20, 2, *Timol.* c. 16, 6 *ἐπῆρεν αὐτοὺς τὸν Τιμολέοντα σέβεσθαι*, *Philop.* c. 9, 3, Arist. *Nub.* 42 *ἥτις με γῆμ' ἐπῆρε τὴν σὴν μητέρα*, Herod. I 90 *ἐπάρας Κροῖσον στρατεύεσθαι*.

There is no mention of the proposed congress in any other writer; it was however, in any case, not a mere piece of ostentation, as Plutarch seems to make out (§ 3 ll. 33 f.), but it had a real and substantial object in view, to make Athens the principal place of all Hellas under a convenient

pretext, and especially to give her the supremacy in all Greek waters. A similar object seems to have been the occasion of a decree (after B.C. 445), contained in a recently discovered inscription, by which the Hellenes were invited to bring there the firstfruits of their corn, in pursuance of a Delphic oracle of the Eleusinian Demeter (*Blass*).

3. **μέγα φρονεῖν**, c. 28, 5.

5. **πάντας Ἕλληνας**: Fallitur Plutarchus quum scribit Periclem in concilium Athenas convocare voluisse *πάντας Ἕλληνας τοὺς ὁπήποτε κατοικοῦντας <τῆς> Εὐρώπης καὶ τῆς Ἀσίας*. Pericles enim solos Atheniensium socios et amicos convocat, ut et res ipsa clamat et iter legatorum qui mittuntur *εἰς Βοιωτίαν καὶ Φωκίδα καὶ Πελοπόννησον, ἐκ δὲ ταύτης διὰ Λοκρῶν ἐπὶ τὴν πρόσοικον ἤπειρον ἕως Ἀκαρνανίας καὶ Ἀμβρακίας*, nam facile intelligitur in eo itinere solam Achaiam legatis esse peragratam atque inde iterum traiecto freto ad Locros perventum. Nemo, opinor, existimabit Atheniensium legatos aut Elidem aut Arcadiam aut Spartam aut Corinthum adiisse et inde reduces *διὰ Λοκρῶν* Acarnaniam petiisse et Ambraciam. Hic ipse error argumento esse potest Plutarchum describere aliquod antiquitatis monumentum, idque nihil aliud esse quam *τὸ Περικλέους ψήφισμα ἐκ τῆς τοῦ Κρατεροῦ συναγωγῆς* satis mihi nunc videor ostendisse. Cobet *Mnemosyne* N.S. vol. i. p. 114.

6. **ὁπῄποτε . . . Εὐρώπης**, 'in any part soever of Europe.' For the absence of the article, which is generally used by Plut. and inserted here by Cobet, cp. *Pomp.* c. 45, 5.

7. **παρακαλεῖν** depends on *γράφει ψήφισμα*, which is equivalent to a single verb.

8. **πόλιν** in definitive apposition to *τοὺς κατοικοῦντας*.

9. **τοὺς βουλευσομένους**, fut. part. for final rel. clause. Cp. *Fab.* c. 16, 5 *τὸν ἐπισφάξοντα ἀναμένων*, *Alc.* c. 25, 6 *ἔπεμψε τοὺς αὐτοῦ κατηγορήσοντας*.

11. **κατέπρησαν**, 'had burnt down,' an unclassical word but found several times in Plut. For the tense, cp. c. 15 l. 44; c. 21, 2, and see G. *MT.*[2] § 58.

12. **ὑπέρ**, 'in the name of.'

§ 2 l. 16. **ἐπὶ ταῦτα**, 'for this purpose.' **ὑπὲρ πεντήκοντα ἔτη**: this appears to have been a common limit of age for members of an embassy: cp. *CIA.* 40, 17 *πρέσβεις δὲ τρεῖς πέμψαι ὑπὲρ πεντήκοντα ἔτη γεγονότας ὡς Περδίκκαν*. For *ὑπέρ*, cp. *Alex.* c. 20, 5 *καταβαλὼν ὑπὲρ ἕνδεκα μυριάδας*, *Marc.* c. 28, 3, Xen. *Cyr.* I ii 4 *τοῖς ὑπὲρ τὰ στρατεύσιμα ἔτη γεγονόσιν*, Arist. *Eccl.* 1025 *οὐ κύριος ὑπὲρ μέδιμνόν ἐστι*.

18. **ἄχρι Λέσβου καὶ Ῥόδου**, the limits north and south respectively.

20. **ἐν Ἑλλησπόντῳ**, 'on the coast of the Hellespont.'

21. **ἐπὶ τούτοις**, 'over and above these.'

23. **ταύτης**, *sc.* *τῆς Πελοποννήσου*. **Λοκρῶν**, *i.e.* Western Locris. **τὴν πρόσοικον ἤπειρον**, in opp. to the peninsula of Peloponnesus, and the eastern part of central Greece.

24. **ἕως**, in local sense; see Gr. Ind. *s. v.* The usage dates from Aristotle downwards and is common in the Gr. N. T.

§ **3** l. 25. **οἱ λοιποί**, 'the remaining' five. **Οἰταίους**, 'the inhabitants of Oeta' (Thessaly). **τὸν Μαλιέα κόλπον**, on the coast of Thessaly, over against the northernmost point of Euboea. The Attic form is Μηλιᾶ, as in Soph. *Phil.* 4 *τὸν Μηλιᾶ Ποίαντος υἱόν*.

26. **Φθιώτας Ἀχαιούς**, in South Thessaly.

27. **Θεσσαλούς**, 'the (other) Thessalians,' a frequent idiom.

32. **τῆς πείρας ἐλεγχθείσης**, 'the overture being rejected.'

33. **παρεθέμην**, *memoravi*, 'I quote,' 'adduce.' Cp. *Arist.* c. 26, 2 *εἰωθὼς παρατίθεσθαι τοὺς ἱστοροῦντας*, *Alex.* c. 41, 2 *σημεῖα μεγάλης εὐνοίας ὧν ὀλίγα παραθήσομαι*, *Mor.* 940 A, Athenae. p. 556 A *παρέθετο δὲ περὶ τῶν γυναικῶν ψήφισμα Ἱερώνυμος*, p. 696 F *παρέθετο δ' αὐτὸν (τὸν παιᾶνα) Πολέμων ὁ περιηγητής*.

Ipsum verbum *παρεθέμην* indicio est descripta esse haec ex antiquo scriptore, cuius fidem et auctoritatem Plutarchus sequeretur, cuius testimonio uteretur, ut est verbum *παραθέσθαι* in auctoritatibus afferendis usitatum (*Cobet*).

ἐνδεικνύμενος αὑτοῦ τὴν μεγαλοφροσύνην: Hoc enim ante omnia Plutarchus agebat *οὐ τὴν ἄχρηστον ἀθροίζων ἱστορίαν ἀλλὰ τὴν πρὸς κατανόησιν ἤθους καὶ τρόπου παραδιδούς* (*Cobet*).

Plutarch must have had before him the original psephism of Pericles, which he found in the *ψηφισμάτων συναγωγή* of Craterus (c. 8, 5 note)—a book much consulted by him. Cobet attempts a reconstruction of it from the Biographer's words:—*Ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ—Περικλῆς Ξανθίππου Χολαργεὺς εἶπεν·—πάντας Ἕλληνας παρακαλεῖν καὶ μικρὰν πόλιν καὶ μεγάλην πέμπειν Ἀθήναζε οἵτινες βουλεύσονται περί τε τῶν Ἑλληνικῶν ἱερῶν ἃ κατέπρησαν οἱ βάρβαροι κτέ . . . πέμπειν δὲ ἄνδρας εἴκοσι τῶν ὑπὲρ πεντήκοντα ἔτη γεγονότων ὧν πέντε μὲν Ἴωνας καὶ Δωριᾶς τοὺς ἐν Ἀσίᾳ καὶ νησιώτας ἄχρι Λέσβου καὶ Ῥόδου παρακαλοῦσι . . . πέντε δὲ τοὺς ἐν Ἑλλησπόντῳ καὶ Θρᾴκῃ μέχρι Βυζαντίου τόπους ἐπιέναι καὶ πέντε ἐπὶ τούτοις εἰς Βοιωτίαν καὶ Φωκίδα καὶ Πελοπόννησον. ἐκ δὲ ταύτης διὰ Λοκρῶν ἐπὶ τὴν πρόσοικον ἤπειρον ἕως Ἀκαρνανίας καὶ Ἀμβρακίας ἀποσταλῆναι, τοὺς δὲ λοιποὺς δι' Εὐβοίας ἐπ' Οἰταίους καὶ τὸν Μηλιᾶ κόλπον καὶ Θεσσαλοὺς πορεύεσθαι.*

CHAPTER XVIII

§ **1** l. 2. **τὴν ἀσφάλειαν**, 'his caution.' See Gr. Ind. *s.v.*

3. **ἐχούσης ἀδηλότητα**, c. 28, 6. For *οὔτε . . . τε*, cp. c. 35, 3. Plutarch uses *οὔτε . . . καί* almost as often; see Stegmann *l. c.* § 37 p. 28.

4. **ἐκ τοῦ παραβαλέσθαι**, 'after engaging in rash adventures.'

8. **ὅσον ἐπ' αὐτῷ** *sc.* ἐστί, 'as far as depends on himself,' c. 13, 9, *Fab.* c. 10, 2, *Marc.* c. 18, 1, *Philop.* c. 3, 4. The common Attic expression was τὸ ἐπ' αὐτῷ or τὸ ἐπ' αὐτῷ εἶναι.

§ 2 l. 10. **Τολμίδην**, c. 16, 2. Tolmides had commanded a naval expedition round Peloponnesus B.C. 456. See c. 19, 3. A summary of his exploits is given by Pausanias I 27, 5.

The expedition here referred to was undertaken to avert the danger, which threatened the interest of Athens in the north of Greece, arising from the occupation of Chaeroneia and Orchomenus by the Boeotian exiles, who had been driven out of their respective cities by the ascendancy which the battle of Oenophyta had everywhere given to the Athenian or democratical party. His reputation drew a thousand volunteers, including the flower of the Athenian youth, to share his enterprise. With this force and some allied troops he entered Boeotia and first attacked Chaeroneia. He succeeded in reducing it and was retiring with his little army, which he had weakened by leaving a garrison in the captured town, when in the neighbourhood of Coroneia, he was surprised by the appearance of a hostile army. . . . The Athenians were completely defeated (Thuc. I 113). The immediate consequence of their defeat was a counter-revolution, which overthrew the Athenian influence throughout Boeotia. To recover their prisoners, the Athenians had to withdraw all their troops from the country, and their departure was everywhere followed by the return of the exiles and the predominance of the party hostile to Athens (*Thirlwall*).

διὰ . . . τὸ τιμᾶσθαι: Thuc. V 16, 1 uses nearly the same 36
expressions (διὰ τὸ εὐτυχεῖν τε καὶ τιμᾶσθαι ἐκ τοῦ πολεμεῖν) in speaking of Brasidas.

12. **σὺν οὐδενὶ καιρῷ** = ἀκαίρως. So σὺν οὐδενὶ λογισμῷ = ἀλογίστως *Them.* c. 23, 2, σὺν οὐδενὶ κόσμῳ = ἀκόσμως Arrian *Anab.* IV 26, 3 (for which Thuc. II 52, 1, III 108, 3 has οὐδενὶ κόσμῳ), σὺν μηδενὶ πόνῳ *Cleom.* c. 26, 1.

14. **ἐμβαλεῖν**: this was in the spring of B.C. 446 = Ol. 83, 3. Busolt *Gr. Gesch.* II p. 546 note 3. **τῶν ἐν ἡλικίᾳ**, c. 12, 5.

16. **ἐθελοντί**, an adverb not found elsewhere in Plutarch.

17. **ἄνευ**, *praeter*, 'without reckoning': cp. *Dem.* c. 17, 2 and Gr. Ind. *ibid.* p. 164 [a]. **τῆς ἄλλης δυνάμεως**, the contingent of allies mentioned by Thuc. *l. c.*

18. **παρακαλεῖν**, *obsecrare.* **ἐν τῷ δήμῳ** = ἐν τῇ ἐκκλησίᾳ, *Them.* c. 22, 1.

19. **τὸ μνημονευόμενον** = τὸ ἀπομνημονευόμενον, 'the saying on record,' c. 8, 5; cp. *Them.* c. 11, 2, *Cat. ma.* c. 15, 4.

21. **οὐχ ἁμαρτήσεται . . . ἀναμείνας**, 'he will not do amiss to wait for'; ἀναμείνας = ἐὰν ἀναμείνῃ, G. *MT.*[2] § 472. For the use of the future indicative, see note to c. 16 l. 64.

§ **3** l. 22. **μετρίως εὐδοκίμησε,** 'made (only) a slight impression by this saying of his.'

24. **ἀνηγγέλθη τεθνεώς**: see G. *MT.*² § 904 and cp. c. 22, 1, *Dem.* c. 28, 2 *ἠγγέλλοντο προσιόντες*, *Cic.* c. 4, 3 *ἐπεὶ δ' αὐτῷ Σύλλας προσηγγέλθη τεθνηκώς.* Clinias, father of Alcibiades, also fell (*Alc.* c. 1, 1) in the same battle. Thuc. is silent about the death of Tolmides. **περὶ Κορώνειαν,** 'in the environs of Coroneia (Boeotia),' c. 27, 3, usually *ἐν Κορωνείᾳ*, as Thuc. I 113, 2; III 62, 4; IV 92, 6; Diod. XII 6, Plat. *Alc.* I 112. Xenophon names Lebadea (mod. *Livadia*) as the site of the battle. Pausanias I 27, 5 tells us that the Athenians were attacked on their march to Haliartus.

27. **μετ' εὐνοίας δόξαν,** 'repute as well as goodwill'; cp. c. 24, 2; c. 31, 1.

28. **φιλοπολίτῃ,** 'anxious for the welfare of his fellow-citizens,' 'patriotic.' The usual form is *φιλόπολις*.

CHAPTER XIX

§ **1** l. 1. **ἠγαπήθη . . . μάλιστα,** 'gave most satisfaction,')(**ἐθαυμάσθη** l. 14.

2. **Χερρόνησον**: c. 11, 5. The amount of the *φόρος* paid by the Chersonesites up to B.C. 448/7 was eighteen talents. This was reduced in B.C. 447/6 to two and a half. Such a considerable reduction was most probably synchronous with the Athenian colonisation.

3. **αὐτόθι** = *αὐτοῦ*, *ibi.*

4. **ἐποίκους,** colonists sent to reinforce the population of towns already existing, Thuc. II 27, 1; V 5, 1.

Plutarch (Theopompus) places the foundation of this as well as other cleruchies at the time of the party struggle between Pericles and Thucydides, which began immediately after the death of Cimon. Consequently the earliest possible date of the colonisation would be B.C. 447. But Diodorus (XI 88, 3) places it earlier, in the archonship of Lysicrates, B.C. 453/2 = Ol. 81, 4, after Pericles' expedition to the Gulf of Corinth.

6. **εὐανδρίᾳ,** 'with store of goodly men.' *Mor.* 322 A *οὐκ ἂν αἱ πρῶται τῆς πόλεως ἀρχαὶ εἰς εὐανδρίαν καὶ πλῆθος ἐπέδωκαν*, 824 C *τῶν μεγίστων ἀγαθῶν ταῖς πόλεσιν, εἰρήνης, ἐλευθερίας, εὐετηρίας, εὐανδρίας*, Xen. *Mem.* III 3, 12 *οὐδ' εὐανδρία ἐν ἄλλῃ πόλει ὁμοία τῇ ἐνθάδε συνάγεται.* **τὸν αὐχένα διαζώσας,** 'by belting the neck of land.' Cp. *Them.* c. 12, 2 *διαζῶσαι τὰς νήσους*, Xen. *Mem.* III 5, 25 (*ἡ χώρη ἡμῶν*)

μέση διέζωσται ὄρεσιν ἐρυμνοῖς, Polyb. V 69, 1 *τοῦτον αὐτὸν (τὸν τόπον) ῥάχει δυσβάτῳ καὶ τραχείᾳ διεζῶσθαι.*

This had been already done by the first Miltiades, who as we learn from Herodotus VI 36 *ἀπετείχισε τὸν ἰσθμὸν τῆς Χερσονήσου ἐκ Καρδίης πόλιος ἐς Πακτύην, ἵνα μὴ ἔχοιεν σφέας οἱ Ἀψίνθιοι δηλέεσθαι ἐσβάλλοντες ἐς τὴν χώρην· εἰσὶ δὲ οὗτοι στάδιοι ἕξ τε καὶ τριάκοντα τοῦ ἰσθμοῦ.* At a later period (B.C. 398) the Spartan Dercyllidas *Χερρόνησον κεκακωμένην, ὥσπερ ἐλέγετο, ὑπὸ τῶν Θρᾳκῶν, ἐπεὶ μέτρον εὗρε τοῦ ἰσθμοῦ ἑπτὰ καὶ τριάκοντα στάδια, . . . ἐτείχιζε . . . καὶ ἐποίησεν ἐντὸς τοῦ τείχους ἕνδεκα μὲν πόλεις, πολλοὺς δὲ λιμένας, πολλὴν δὲ κἀγαθὴν σπόριμον, πολλὴν δὲ πεφυτευμένην, παμπληθεῖς δὲ καὶ παγκάλας νομὰς παντοδαποῖς κτήνεσι*, Xen. *Hell.* III ii 10. But these lasted for a short time only. The fortifications of Pericles must have been destroyed soon after their erection.

9. **ἀπετείχισε**, *muro interclusit*, 'intercepted.' Cp. *Nic.* c. 26, 2 *τὰς διαβάσεις τῶν ποταμῶν ἀπετείχισαν.*
καταδρομάς, 'raids': cp. *Cim.* c. 1, 4 *λῃστείαις καὶ καταδρομαῖς πορθοῦντα τὴν χώραν*, *Pyrrh.* c. 7, 2 *καταδρομαὶ τῆς Θεσσαλίας ἐγεγόνεισαν ὑπ' ἐκείνου*, Thuc. VII 27, 2 etc.

§ 2 l. 11. **ἐξέκλεισεν**, 'closed the door against.' **συν-** 37
είχετο, *premebatur.*

12. **ἀναμεμιγμένη**, 'having had relations (good or bad) with.'

13. **λῃστηρίων**, 'bands of robbers,' Xen. *Hell.* V iv 42.

14. **συνοίκων**, 'living amongst them.' **ἐθαυμάσθη** *sc.* *Περικλῆς*: this was because of the small force with which he had gained the victory over and inflicted considerable loss on the enemy.

15. **πρὸς τοὺς ἐκτὸς ἀνθρώπους**, 'amongst foreigners.'

16. **τῆς Μεγαρικῆς**, 'in the Megarid,' a partitive genitive denoting a country with the name of a single place in it.

Πηγαί (or *Παγαί*) was a Megarian harbour on the Corinthian Gulf, which belonged at this time to the Athenians (Thuc. I 111, 2). The expedition, undertaken in the spring of 453 B.C., was not strictly a *περίπλους Πελοποννήσου*, because operations were limited to the Corinthian Gulf, and they could not have committed much devastation outside the district of Sicyon, because Achaia was friendly. Plutarch is the only writer who says the fleet was composed of 100 triremes. Diodorus (Ephorus) gives the number as 50 (c. 85 *δόντες αὐτῷ τῷ Περικλεῖ τριήρεις πεντήκοντα καὶ χιλίους ὁπλίτας ἐξέπεμψαν ἐπὶ τὴν Πελοπόννησον*), but he makes a mistake, confusing two expeditions (c. 88) which were really one and the same. Thucydides (*l. c.*) says only that 1000 Athenians embarked on board the triremes stationed at Pegae, without mentioning the number of the vessels.

§ 3 l. 17. **τῆς παραλίας πολλήν**: G. *Gr.* § 168 n. 1, HA. *Gr.* § 730.

18. **πρότερον**, in the latter half of the summer of B.C. 456 = Ol. 81, 1; c. 18, 2. Thuc. (I 108, 5) gives only a brief account of this expedition :—*καὶ Πελοπόννησον περιέπλευσαν Ἀθηναῖοι*

Τολμίδου τοῦ Τολμαίου *στρατηγοῦντος καὶ τὸ νεώριον τὸ Λακεδαιμονίων ἐνέπρησαν καὶ* Χαλκίδα Κορινθίων *πόλιν εἷλον, καὶ Σικυωνίους ἐν ἀποβάσει τῆς γῆς μάχῃ ἐκράτησαν.* See Busolt *Gr. Gesch.* II p. 497 Anm. 1.

19. **πόρρω θαλάττης**, 'at some distance from the sea-board,' 'inland.' For the omission of the article, see n. to c. 24, 7.
τοῖς ἀπὸ τῶν νεῶν ὁπλίταις, 'with the troops he had on board,' the *dativus militaris*, as l. 17, c. 10, 1.

21. **συνέστειλε**, 'drove back.' Cp. *Pyrrh.* c. 25, 4 *συσταλεὶς πρὸς τὸ στρατόπεδον* and see my note to *Nic.* c. 26, 4.

22. **Νεμέᾳ**: Plutarch's authority doubtless meant the stream of Nemea, which forms the boundary between Sicyon and Corinth, not the place, which was too far inland for Pericles to have ventured there with so small a force. See Busolt *Gr. Gesch.* II p. 504 Anm. 3. **Σικυωνίους**, as opp. to *τοὺς ἄλλους*.

23. **κατὰ κράτος**, 'by main force,' with *τρεψάμενος*.

§ 4 l. 24. **ἐκ δ' Ἀχαΐας κτλ.**: Thuc. I 101, 2 *καὶ εὐθὺς παραλαβόντες Ἀχαιοὺς καὶ διαπλεύσαντες πέραν τῆς Ἀκαρνανίας ἐς Οἰνιάδας ἐστράτευσαν καὶ ἐπολιούρκουν, οὐ μέντοι εἷλόν γε, ἀλλ' ἀπεχώρησαν ἐπ' οἴκου.* **φίλης**, rare (in prose) for *φιλίας*. Cp. Lys. *or.* 12, 38 *πόλεις πολεμίας οὔσας φίλας ἐποίησαν*, Isocr. *or.* 16, 21 *ὅσας πόλεις κατὰ κράτος εἷλεν ἢ λόγῳ πείσας φίλας ὑμῖν ἐποίησεν.* **ἀναλαβών**: Thuc. II 25, 5; VII 25, 4.

25. **τὴν ἀντιπέρας ἤπειρον**: c. 17, 2 note.

26. **παραπλεύσας**, 'sailing past the mouth of.'

27. **κατέδραμε**, 'overran,' l. 9. Diod. XI 85, 2 says, *πλὴν Οἰνιαδῶν ἁπάσας τὰς πόλεις προσηγάγετο*, which is a more likely account, considering that we find the Athenians at a later period on friendly terms with all the Acarnanians (Thuc. II 68, 5) except the Oeniadae, who *ἀεί ποτε πολέμιοι ἦσαν* (c. 102, 5).

Busolt (*Gr. Gesch.* II 505) suggests that the expedition of Pericles may have had something to do with a quarrel between the Acarnanians and the Messenians who had been settled at Naupactus for the possession of Oeniadae, in the course of which Naupactus itself had been threatened. Cp. Paus. IV 25. Acarnania, moreover, must have been commercially important to the Corinthians, who could not have watched unmoved the Athenian operations on the coast. As to Oeniadae, its position on a hill near the west bank of the Achelous, surrounded by a morass, which on the north deepens into a lake (Melite) must have secured it at all times against invasion (Thuc. II 102, 2).

28. **Οἰνιάδας**: *οἱ Οἰνιάδαι* was the name of the people as well as of their chief town, which ranked as the second in all Acarnania and was considered one of the strongest fortresses in

Greece, partly from its situation, partly from its artificial defences. It was long the inexpugnable and only bulwark of the Spartan cause in the district. During the Macedonian and Roman war it continued to be a place of great importance. In B.C. 219 it was taken by Philip king of Macedon, and in B.C. 211 it fell into the hands of the Romans, who gave it to the Aetolians. Mure *Tour in Greece* I pp. 107 ff.

29. **ἐπ' οἴκου**, 'in the direction of home,' 'homewards.'

30. **ἀσφαλής**: cp. *Phoc.* c. 6, 2 *ἀσφαλὴς ὁ Φωκίων καὶ δραστήριος φαινόμενος τὴν μέλλησιν ἀνεθέρμαινε τοῦ Χαβρίου.* Thucydides merely says that Pericles laid siege to the place but failed to take it. Plutarch makes his narrative as much as possible favourable to Pericles. **δραστήριος**: see Gk. Ind. *s.v.*

31. **οὐδ' ἀπὸ τύχης**, *ne fortuitum quidem.* The failure to take Oeniadae is not reckoned a miscarriage.

CHAPTER XX

§ **1.** The source of Plutarch's information about this expedition and its date are alike uncertain; the latter was probably B.C. 444/3. See Busolt *Gr. Gesch.* II p. 538 Anm. 4, who quotes it as the opinion of Duncker, *Des Perikles Fahrt in den Pontos*, Ber. d. Berl. Akad. 1885 p. 536.

This was probably the first appearance of an Athenian general with an imposing force beyond the Bosporus; unless we accept the tradition of the mission of Aristides to the Pontus and his death there, Plut. *Arist.* c. 26 (Busolt *Gr. Gesch.* II p. 397 Anm. 3). The commercial dealings of Athens with the trading places on the shores of the Pontus were considerable, and it was therefore of the utmost importance that they should be on good terms with the neighbouring princes, who might interfere with their communication. A timely display of force would serve to impress these potentates with a proper sense of the power which might be brought to the aid of the Hellenic colonies if required. But the Athenians had not only a strong interest in the command of the highways communicating with the Euxine, and the superintendence of the grain conveyed along them, but also in their relation with the Pontic towns especially. If these were hard pressed by the surrounding barbarians, the Athenian merchandise suffered, especially the corn-market. The Pontic Greeks might, on the other hand, look to the Athenian navy for support. And so political relations at an early time of the Athenian naval supremacy were developed between them and Athens. The rising power of the two kings Teres and Ariapeithes must have given trouble to the Hellenic towns on the west and north coast of the Pontus. It was, perhaps, in consequence of these relations to the barbarian states that the Pontic towns made their appeal to Athens.

3. **ὧν ἐδέοντο**: the removal of grievances of which they complained, and the settlement of disputes between them and the dynasts.

4. **προσηνέχθη φιλανθρώπως**, 'behaved kindly to.' Cp. *Cleom.* c. 13, 1 *τραχέως προσφερομένων τοῖς ἐντυγχάνουσι.* For *διαπράξασθαί τινί τι*, cp. *Mor.* 577 E *διαπράξασθαι φυγὴν ἀντὶ θανάτου τῷ ἀνθρώπῳ*, 760 B *διαπράξασθαί τινα δυναστείαν αὐτῷ*, *Cic.* c. 24, 5 *Κρατίππῳ διεπράξατο Ῥωμαίῳ γενέσθαι παρὰ Καίσαρος*: Herod. III c. 61, 4 uses the active in the same way.

38 6. **βασιλεῦσι**, Teres, king of the Odrysians, whose dominion reached from the Hebrus to the Danube (Thuc. II 29, 2; Xen. *Anab.* VII ii 22), and Ariapeithes, his son-in-law, king of the Scythians (Herod. IV 76–78). The cities on the western coast of the Pontus were tributaries of the former.

7. **δυνάσταις**, 'petty local princes,' c. 15, 1. **ἐπεδείξατο μέν**: the opposition, which should be in *ἀπέλιπε*, is transferred to *Σινωπεῦσι*. Similar transpositions of correlative particles are not uncommon. One has been already noticed c. 14, 2. Cp. c. 3, 2; c. 11, 1, 5; c. 13, 1; Xen. *Cyr.* VIII v 8, vi 11.

9. **ᾗ βούλοιντο**, 'wherever they liked,' opt. of recurrence as c. 8, 3. See G. *MT.*[2] § 532.

11. **Σινωπεῦσι**: those who were banished from Sinope (Paphlagonia), a town of great mercantile importance to Athens, situate on a peninsula on the south coast of the Pontus (Polyb. IV 56, 5 f.). It was the principal trade-centre for iron goods, finer species of wood, fish, Paphlagonian shell-fruit, and slaves. The colony was planted by the Milesians *c.* 785 B.C.

12. **μετὰ Λαμάχου**, 'under Lamachus,' *Timol.* c. 19, 1 note. But in the case of the Roman army, where there was a less spirit of comradeship between officers and men, Plutarch uses *ὑπό* instead of *μετά*, as *Cam.* c. 2, 1. Lamachus had the command of another Pontic expedition later on in B.C. 424 (Thuc. IV 75, 1). He was the general who lost his life before Syracuse, in the great Sicilian expedition B.C. 414 (Thuc. VI 101, 5).

13. **Τιμησίλεων**: Timesilaus probably was an officer representing the Persian power in the city, and any attempt to expel him was equivalent to an attack on the Persian king (*Abbott*).

§ 2 l. 13. **ἐκπεσόντος**, c. 7, 2.

14. **ἐψηφίσατο**, 'got a bill passed,' c. 13, 6, c. 24, 1, *Agis* c. 12, 1, Schömann *de com.* p. 124.

16. **νειμαμένους**, 'dividing among themselves,' 'taking possession of.'

17. **οἱ τύραννοι**, 'the family of the despot and their adherents.'

18. **ὁρμαῖς**, 'impulses.' *Agis* c. 1, 2, *Them.* c. 2, 5, *Cat. mi.* c. 1, 2, *Galb.* c. 1, 3, Aristot. Ἀθ. πολ. c. 28, 3 with Sandys' n. *ad l.*

19. **οὐδὲ συνεξέπιπτεν**, 'nor did he allow himself to be hurried along with them' *sc.* ταῖς ὁρμαῖς. Cp. *Cleom.* c. 37, 3, *Phoc.* c. 6, 1 συνεξέπιπτε τοῖς θρασυτάτοις παραβολώτερον, *Mor.* 547 C συνεκπίπτοντα τοῖς ἐπαίνοις. **ῥώμης**: cp. *Per.–Fab.* c. 1, 1 ὑπὸ κοινῆς εὐτυχίας καὶ ῥώμης πραγμάτων ἀσφαλὴς διαγενέσθαι, *Nic.* c. 18, 6 ὑπὸ τῆς ἐν τῷ παρόντι ῥώμης καὶ τύχης ἀνατεθαρρηκώς, *Pyrrh.* c. 23, 2 εὐτυχίᾳ καὶ ῥώμῃ τῶν παρόντων ἐπαιρόμενος, *Aem. Paul.* c. 9, 1 ὑπὸ ῥώμης τῶν πραγμάτων ἀναφερόμενος πρὸς τὸν πόλεμον.

20. **ἐπαιρομένων . . . ἀντιλαμβάνεσθαι**, c. 17, 1.

Αἰγύπτου πάλιν κτλ. Towards the end of the summer of 460 B.C. the Athenians sent out a great expedition to the support of Inaros, son of Psammetichus king of Libya, who had revolted against the Persians and been elected king of Egypt in the previous year (Thuc. I 104, Diod. XI 71, 3 ff.), but after a struggle with the Persians, which lasted six years, they sustained finally a crushing defeat (Thuc. I cc. 109, 110). Soon after the conclusion of the five years' truce, in the spring of B.C. 449, a fleet of 200 triremes was sent to Cyprus under the command of Cimon, who detached a squadron of sixty to Egypt at the request of Amyrtaeus, who still held out against the Persian monarch in the marshes of the Delta (Thuc. I 112, 2).

21. **ἀντιλαμβάνεσθαι**, c. 25, 3. **κινεῖν**, *aggredi.*

22. **βασιλέως**, c. 3, 1; c. 10, 4. **ἀρχῆς**, 'dominions,' part. gen. after τὰ πρὸς θαλάσσῃ, 'the maritime provinces.'

§ 3 l. 23. **ὁ δύσερως . . . ἔρως**, 'that inauspicious hankering,' a poetical expression like δυσφήμους φάμας Eur. *Hec.* 193, γάμους δυσγάμους *Phoen.* 1052, δύσνοστον νόστον *Troad.* 75.

ἤδη . . . εἶχε, 'already at that time possessed them.' Cp. c. 10, 2; *Them.* c. 9, 2 ὀργὴ τῆς προδοσίας εἶχε τοὺς Ἀθηναίους, c. 11, 4 ἔννοια καὶ δέος ἔσχε τὸν Εὐρυβιάδην, *Timol.* c. 22, 4 φρίκη καὶ μῖσος εἶχε πάντας, *Arist.* c. 15, 3 τὸν στρατὸν ἔχει δυσθυμία πολλὴ καὶ κατάπληξις, *Eum.* c. 10, 3 θαῦμα τοὺς παρόντας εἶχε. It appears also from Thuc. I 44, 2 that the Athenians had an eye upon Sicily in the time of Pericles.

24. **ἐξέκαυσαν**, c. 32, 3.

25. **οἱ περὶ τὸν Ἀλκιβιάδην ῥήτορες**, c. 14, 1. Cp. *Alcib.* c. 17, 1 Σικελίας δὲ καὶ Περικλέους ἔτι ζῶντος ἐπεθύμουν Ἀθηναῖοι . . . ὁ δὲ παντάπασι τὸν ἔρωτα τοῦτον ἀναφλέξας αὐτῶν . . . Ἀλκιβιάδης ἦν.

26. **Τυρρηνία καὶ Καρχηδών**: both were included in their later project, as appears from the speech of Alcibiades at Sparta, Thuc. VI 90, 1 ἐπλεύσαμεν πρῶτον μὲν Σικελιώτας καταστρεψόμενοι, μετὰ δ' ἐκείνους αὖθις καὶ Ἰταλιώτας, ἔπειτα καὶ τῆς Καρχηδονίων ἀρχῆς καὶ αὐτῶν ἀποπειρά-

σοντες, *Nic.* c. 12, 2, *Alc.* c. 17, 3 Ἀλκιβιάδης δὲ Καρχηδόνα καὶ Λιβύην ὀνειροπολῶν, ἐκ δὲ τούτων προσγενομένων Ἰταλίαν καὶ Πελοπόννησον ἤδη περιβαλλόμενος ὀλίγου δεῖν ἐφόδια τοῦ πολέμου Σικελίαν ἐποιεῖτο.

οὐκ ἀπ' ἐλπίδος, 'not away from hope,' 'not without a reasonable ground.'

Cp. Apoll. Rhod. *Argon.* II 863 μάλα πολλὸν ἀπ' ἐλπίδος ἔπλετο and the expressions οὐκ ἀπὸ τρόπου, *non absurde*, *Alc.* c. 16, 5, *Mar.* c. 11, 7, *Mor.* 4 A, 636 E, Plat. *Theaet.* 143 C, *Phileb.* 34 A, *Rep.* 470 B, οὐκ ἀπὸ σκοποῦ *Theaet.* 179 C, *Tim.* 25 E, ἀπὸ γνώμης Plut. *Alex.* c. 38, 4; c. 50, 1, Soph. *Trach.* 389.

27. **ὑποκειμένης**, 'actual,' 'existing.' Cp. *Sol.–Popl.* c. 4, 3 πρὸς τοὺς ὑποκειμένους καιροὺς τὰς πράξεις θεωρεῖν, *Cam.* c. 19, 2 τῇ ὑποκειμένῃ γραφῇ ἂν ἁρμόσειε, *Pelop.* c. 8, 3 τόλμης ὅσης ὅ τε καιρὸς ὀξὺς ὢν αἵ τε ὑποκείμεναι πράξεις ἀπῄτουν, *Cat. mi.* c. 59, 5, *Alex.* c. 47, 4 τοῖς ὑποκειμένοις πράγμασιν.

28. **εὔροιαν**, 'prosperous course,' 'full tide of success.'

The word is found in this sense only in this one passage of Plutarch, but is frequent in Polybius, generally with πραγμάτων, as II 44, 2 ἐγένετό τις εὔροια πραγμάτων, III 10, 6 τὴν εὔροιαν τῶν κατ' Ἰβηρίαν πραγμάτων Καρχηδονίοις, 15, 3 τὴν γενομένην εὔροιαν Καρχηδονίοις τῶν κατ' Ἰβηρίαν πραγμάτων, V 14, 8 τοῖς θεοῖς ἔθυε χαριστήρια τῆς γεγενημένης αὐτῷ περὶ τὴν ἐπιβολὴν εὐροίας, 71, 1, Diodor. XX c. 33 οὐ μὴν ἡ τύχη γε εἴασε τὴν εὔροιαν μένειν ἐπὶ τῆς αὐτῆς τάξεως.

CHAPTER XXI

§ **1** l. 1. **ἐκδρομήν**, 'impetuosity,' 'extravagant spirit of conquest,' literally 'sally.'

2. **περιέκοπτε**, 'was for clipping,' 'tried to curtail,' metaphor from pruning trees. Cp. *Cat. ma.* c. 2, 2 τὸν αὑτοῦ πάλιν οἶκον ἐφορῶν καὶ δίαιταν ἐπέτεινε τὴν αὐτουργίαν καὶ περιέκοπτε τὴν πολυτέλειαν, *Agis* c. 7, 4, *Amat.* c. 7. **πολυπραγμοσύνην** (c. 11, 5) 'meddlesomeness,' 'undue interference,' opp. to τὸ τὰ αὑτοῦ πράττειν. Cp. *Agis* c. 7, 3, *Pyrrh.* c. 29, 6.

4. **ἔτρεπεν**, 'was for diverting,' c. 12, 4. **βεβαιότητα**, 'security.'

5. **μέγα ἔργον** *sc.* εἶναι, 'that it was a hard enough task,' or 'a matter of great importance,' Thuc. III 3, 1 μέγα ἔργον ἡγοῦντο εἶναι Λέσβον προσπολεμώσασθαι, VI 8, 4.

6. **ἀνείργειν**, c. 12, 3.

39 8. **τοῖς περὶ τὸν ἱερὸν πραχθεῖσι πόλεμον**, 'the events of the Sacred War.'

In B.C. 448/7 = Ol. 83, 1, before the expiration of the five years' truce between Athens and Sparta, the Phocians, on the strength of their

alliance with the former, took possession of the temple at Delphi, which they claimed as lying in their territory. The Delphians appealed to the Spartans, who sent troops and gave it back to them, and made them an autonomous community. In return for this timely aid, they received the right of consulting the oracle first (*προμαντείαν*), and their name was inscribed on the front of the great bronze wolf (Paus. x 14, 4 f.), near the chief altar. Soon after their departure, Pericles marched at the head of an Athenian force to Delphi, made himself master of the place and gave the temple back to the Phocians. He left the Lacedaemonian inscription undisturbed, but reasserted the *προμαντεία* for Athens by another on the right side of the same wolf (Thuc. I 112, 5). These events were distinguished by the name of the Sacred War (*ἱερὸς πόλεμος*) from its religious pretext. See *CIA.* IV 226, Busolt *Gr. Gesch.* II 545 f.

§ 2 l. 12. **εὐθὺς ἐκείνων ἀπαλλαγέντων κτλ.**, 'directly they (*sc.* the Lacedaemonians) had taken themselves off, he reinstated the Phocians.' Cp. c. 39, 4 *εὐθὺς ἐκ ποδῶν γενομένου.*

14. **ἔδωκαν**, 'had given'; c. 17, 1; G. *MT.*[2] § 58. Others to whom the right of precedence (*προμαντεία*) for special services was accorded were Croesus (Herod. I 54) and Philip of Macedon (Dem. *or. Phil.* III § 32).

15. **τοῦ χαλκοῦ λύκου**, *lupi aenei.*

Pausan. x 14, 7 gives the legend thus :—*λέγουσι τῶν τοῦ θεοῦ χρημάτων συλήσαντα ἄνθρωπον, τὸν μὲν ὁμοῦ τῷ χρυσίῳ κατακρύψαντα ἔχειν αὐτὸν ἔνθα τοῦ Παρνασοῦ μάλιστα ἦν συνεχὲς ὑπὸ ἀγρίων δένδρων, λύκον δὲ ἐπιθέσθαι οἱ καθεύδοντι, καὶ ἀποθανεῖν τε ὑπὸ τοῦ λύκου τὸν ἄνθρωπον, καὶ ὡς ἐς τὴν πόλιν ὁσημέραι φοιτῶν ὠρύετο ὁ λύκος· ἐπεὶ δὲ οὐκ ἄνευ θεοῦ παραγίνεσθαί σφισιν ὑπελάμβανον, οὕτως ἐπακολουθοῦσι τῷ θηρίῳ καὶ ἀνευρίσκουσί τε τὸ ἱερὸν χρυσίον καὶ ἀνέθεσαν λύκον τῷ θεῷ χαλκοῦν.*

In the two next chapters Plutarch follows Thucydides closely as far as the return of the Athenian army from Euboea; he then avails himself of another source, which contains many pieces of information not found in Thuc., e.g. the bribery of Cleandridas, the expulsion of the Chalcidian Hippobotae etc. That source is most likely Ephorus, though others think that it was Theopompus or Stesichorus. See Busolt *Gr. Gesch.* II 548 Anm. 6.

CHAPTER XXII

§ 1 l. 1. **ὀρθῶς . . . συνεῖχεν**, 'that he did right to confine.' **ἐν τῇ Ἑλλάδι**, *i.e.* Hellas proper as opp. to Sicily etc.

2. **ἐμαρτύρησεν αὐτῷ τὰ γενόμενα**, 'actual events bore witness in his favour,' *i.e.* confirmed the correctness of his judgment. Cp. *Timol.* c. 8, 4.

4. **Εὐβοεῖς ἀπέστησαν**: this was in B.C. 446/5 = Ol. 83, 3, soon after the defeat at Coronea (c. 18, 3) (Thuc. I 114, 1, Diod. XII c. 7). Euboea had been a member of the Delian confederacy from the first, and remained the faithful ally of Athens for more than thirty years, and for two generations Athenian citizens had been settled as colonists in the island, but now the exiled oligarchs returned, following the example of the Boeotians. The defection of Euboea brought about an important reaction in the extent of the confederacy. W. W. Lloyd *The Age of Pericles* II pp. 83 ff.

5. **ἀπηγγέλλοντο ἐκπεπολεμωμένοι**, 'were reported to have become hostile.' For the construction, cp. c. 18, 3. As soon as Pericles had crossed over to Euboea with his army, the Megarians threw off their allegiance to Athens with the support of the Corinthians, Sicyonians and Epidaurians. Those of the Athenian garrison who were not cut down, took refuge in Nisaea.

7. **στρατιὰ Πελοποννησίων**: this was in B.C. 445/4 = Ol. 83, 4, when the five years' truce had expired. Pleistoanax, son of the regent Pausanias, became king B.C. 458/7 = Ol. 80, 3, under the guardianship of Nicomedes; his father died B.C. 469.

§ 2 l. 9. **πάλιν οὖν ὁ Περικλῆς κτλ.**: cp. Thuc. *l. c.* ὁ δὲ Περικλῆς πάλιν κατὰ τάχος ἐκόμιζε τὴν στρατιὰν ἐκ τῆς Εὐβοίας, καὶ μετὰ τοῦτο οἱ Πελοποννήσιοι τῆς Ἀττικῆς ἐς Ἐλευσῖνα καὶ Θρίωζε ἐσβαλόντες ἐδῄωσαν Πλειστοάνακτος τοῦ Παυσανίου βασιλέως Λακεδαιμονίων ἡγουμένου, καὶ τὸ πλέον οὐκέτι προελθόντες ἀπεχώρησαν ἐπ' οἴκου.

12. **συνάψαι εἰς χεῖρας**, *manus conserere*, 'to come to close quarters with.' Cp. *Philop.* c. 18, 6 καὶ συνάψαι εἰς χεῖρας οὐδεὶς ἐτόλμησεν αὐτῷ, πόρρωθεν δὲ βαλλόμενος . . . χαλεπῶς μετεχειρίζετο, Polyb. I 76, 6 λύσαντες τὴν τάξιν ἐπέκειντο καὶ συνῆπτον εἰς τὰς χεῖρας ἐρρωμένως. More frequently συνάπτειν is used alone, as *conserere* in Latin.

13. **πολλοῖς καὶ ἀγαθοῖς ὁπλίταις**: c. 35, 1.

15. **νέον ὄντα κομιδῇ**: he was now about twenty years old.

16. **τῶν συμβούλων**, partitive gen., 'amongst his advisers.'

18. **ἐπειρᾶτο τούτου**, 'made proposals to,' 'opened negotiations with this functionary' *sc.* Cleandridas.

19. **χρήμασιν**, the sum of ten talents, according to c. 23, 1. When Pericles gave an account of the money which had passed through his hands as general, and put down ten or twenty talents as spent εἰς τὸ δέον 'for necessary service' (c. 23, 1), no questions were asked, the bribery of Pleistoanax and Cleandridas being an open secret.

§ **3** l. 22. **κατὰ πόλεις**, 'by states' *i.e.* to their several states.

24. **χρήμασιν ἐζημίωσαν**: we learn from Ephorus (ap. Schol. Arist. *Nub.* 859, Müller *FHG.* fr. 118) that the fine was fifteen talents. Being unable to discharge the full amount (ἐκτῖσαι), he incurred ἀτιμία and fled for his life to the temple of Zeus on Mount Lycaeum (Arcadia); where, for greater security, he lodged in a chamber communicating with the sacred buildings for nineteen years, until his return in B.C. 426/5 = Ol. 88, 3. He was succeeded by his son Pausanias, during whose minority his uncle Cleomenes was regent.

The use of ἔχειν for δύνασθαι is common in the best authors, especially in the same connexion of paying, *Arist.* c. 26, 2 ἐκτῖσαι δ' οὐκ ἔχοντα τὴν καταδίκην, *Cat. ma.* c. 15, 2 ἣν (καταδίκην) οὐκ ἔχων ἀπολύσασθαι, Xen. *Oec.* c. 3, 6 οἳ οὐδ' εἰς τἀναγκαῖα ἔχουσι δαπανᾶν, Lucian *Cronos.* c. 15 οἵτινες ἂν καὶ τοῦτο (τὸ ἐνοίκιον) ὀφείλοντες καταβαλεῖν μὴ ἔχωσι, Matth. *Evang.* c. 18, 25 μὴ ἔχοντος αὐτοῦ ἀποδοῦναι.

25. **μετέστησεν ἑαυτόν**, 'he withdrew,' a milder expression than ἔφυγεν. Cp. *Lys.* c. 17, 1 and see my note to *Them.* c. 5, 4.

The transaction was carried through with such secrecy that he was punished on suspicion only, Thuc. II 21, 1 διὸ δὴ καὶ ἡ φυγὴ αὐτῷ ἐγένετο ἐκ Σπάρτης δόξαντι χρήμασι πεισθῆναι τὴν ἀναχώρησιν, V 16, 3 φεύγοντα αὐτὸν ἐς Λύκαιον διὰ τὴν ἐκ τῆς Ἀττικῆς ποτὲ μετὰ δώρων (δωροδοκήσεως) δοκοῦσαν ἀναχώρησιν, Ephorus *l. c.* ὑπολαβόντες δωροδοκήσαντας αὐτούς κτλ. Plutarch takes for granted the fact of bribery when he says that Pericles did not venture to accept the challenge of the many brave hoplites in the enemy's ranks. Cp. *Nic.* c. 18, 3 where (after Timaeus) he says of Cleandridas, father of Gylippus, δώρων ἁλοὺς ἔφυγε. There is a parallel in the case of another Spartan king, Leotychidas, who in B.C. 477/6 was charged with military remissness against the Thessalians because he allowed himself to be corrupted by those whom it was his business to chastise, and who, rather than abide the result of a trial, retired to Tegea, whence he was never recalled.

27. **φεύγοντος**, 'while he was living in exile' (c. 10, 1). He retired to Italy, where he fought as a general on the side of the people of Thurii (c. 11, 5) against those of Tarentum (Antiochus ap. Strabo *Geogr.* VI c. 1, 14, Diodor. XIII 106, 10), and also against the Lucanians (Polyaen. *Strat.* II 10, 1–5). Cp. Thuc. VI c. 93, 2; c. 104, 3.

28. **περὶ Σικελίαν**, 'in Sicily' B.C. 414.

30. **συγγενικὸν . . . νόσημα**, 'a congenital disease.' So *Nic.* c. 28, 3 Plut. calls it ἀρρώστημα πατρῷον. **αὐτῷ**, *sc.* τῷ Γυλίππῳ. **προστρίψασθαι**, 'to impart' prop. by rubbing something off oneself upon another. Cp. *Alex.* c. 8, 1 and see my note on Plutarch's use of this verb in *Agis–Cleom.–Gracch.* c. 5, 1, and Blaydes on Arist. *Eq.* 5, p. 175 ed. 1892.

32. **ἧς**, *sc.* φιλαργυρίας. **αἰσχρῶς** with ἐξέπεσε. **ἐπί**, *post*, c. 13, 8. Cp. *Lys.* c. 17, 1 ὁ μὲν οὖν Γύλιππος αἰσχρὸν

οὕτω καὶ ἄγεννες ἔργον ἐπὶ λαμπροῖς τοῖς ἔμπροσθεν καὶ μεγάλοις ἐργασάμενος μετέστησεν ἑαυτὸν ἐκ Λακεδαίμονος, Lysias *or.* 32, 17 *ἐπὶ τοιούτοις ἔργοις οὐ τοὺς θεοὺς φοβεῖ.*

33. **ἁλούς**, c. 37, 4.

34. **ἐν τοῖς**, 'in the memoir,' as *Cat. ma.* c. 12, 3. *Lysandr.* c. 16 ὁ δὲ Λύσανδρος τῶν χρημάτων τὰ περιόντα καὶ ὅσας δωρεὰς αὐτὸς ἢ στεφάνους ἐδέξατο, πολλῶν ὡς εἰκὸς διδόντων ἀνδρὶ δυνατωτάτῳ καὶ τρόπον τινὰ κυρίῳ τῆς Ἑλλάδος, ἀπέστειλεν εἰς Λακεδαίμονα διὰ Γυλίππου τοῦ στρατηγήσαντος περὶ Σικελίαν. ὁ δέ, ὡς λέγεται, τὰς ῥαφὰς τῶν ἀγγείων κάτωθεν ἀναλύσας καὶ ἀφελὼν συχνὸν ἀργύριον ἐξ ἑκάστου πάλιν συνέρραψεν, ἀγνοήσας ὅτι γραμματίδιον ἐνῆν ἑκάστῳ τὸν ἀριθμὸν σημαῖνον. ἐλθὼν δ' εἰς Σπάρτην ἃ μὲν ὑφῄρητο κατέκρυψεν ὑπὸ τὸν κέραμον τῆς οἰκίας, τὰ δ' ἀγγεῖα παρέδωκε τοῖς ἐφόροις καὶ τὰς σφραγῖδας ἐπέδειξεν. ἐπεὶ δ' ἀνοιξάντων καὶ ἀριθμούντων διεφώνει πρὸς τὰ γράμματα τὸ πλῆθος τοῦ ἀργυρίου καὶ παρεῖχε τοῖς ἐφόροις ἀπορίαν τὸ πρᾶγμα, φράζει θεράπων τοῦ Γυλίππου πρὸς αὐτοὺς αἰνιξάμενος ὑπὸ τῷ κεραμικῷ κοιτάζεσθαι πολλὰς γλαῦκας· ἦν γάρ, ὡς ἔοικε, τὸ χάραγμα τοῦ πλείστου τότε νομίσματος διὰ τοὺς Ἀθηναίους γλαῦκες. The story is told also more briefly in *Nic.* c. 28, 3.

CHAPTER XXIII

§ **1** l. 1. **ἐν τῷ . . . ἀπολογισμῷ**, 'in the detailed records which he gave of his generalship.' Cp. *Sull.* c. 34, 2 *ἀπολογισμὸν τῶν πράξεων ποιούμενος*, *Dem.* c. 8, 1 *διεξῄει τάς τε πράξεις καὶ τοὺς ὑπὲρ αὐτῶν ἀπολογισμούς*, *Mor.* 726 B *τοῦ βίου διδοὺς ἀπολογισμόν*. This is usually taken to mean 'in the accounts which he kept,' as in Ps.-Lucian *Demosth. Enc.* c. 33 *οὐδαμοῦ τοῖς ἀπολογισμοῖς ἐγγέγραπται τῶν ἐμῶν ἀναλωμάτων*, but I do not find any such use of the word in Plutarch.

2. **δέκα ταλάντων**: Ephorus *fr.* 118 (ap. Schol. Arist. *l. c.*) mentions twenty talents as the amount.

4. **εἰς τὸ δέον**, 'for necessary public service.' Cp. Dem. *Ol.* 3, 28 *ἀνηλώκαμεν εἰς οὐδὲν δέον*, Aristot. *Ἀθ. πολ.* c. 30, 4 *ὅπως ἂν (τὰ χρήματα) εἰς τὸ δέον ἀναλίσκηται*. Hence the joke in Arist. *Nub.* 858–9 :—

> Φ. *τὰς δ' ἐμβάδας ποῖ τέτροφας, ὦ 'νόητε σύ ;*
> Σ. *ὥσπερ Περικλέης, εἰς τὸ δέον ἀπώλεσα.*

The phrase appears to have passed into a proverb. Suidas: *ὅταν τις θέλῃ μὴ φανερῶς εἰπεῖν ὅπου τι πολλάκις ἀνάλωσε, λέγει "εἰς δέον."* **ἀπεδέξατο**, *comprobavit*.

5. **μὴ πολυπραγμονήσας**, 'without meddling' *i.e.* without making enquiry. For the use of *μή*, see note to c. 3, 2 ; c. 29, 2.

6. **ἱστορήκασιν**, 'have recorded,' c. 9, 2, c. 28, 1. See also my n. to *Them.* c. 1, 3 ed. 3.

7. **ὧν**: partitive predicate gen., HA. *Gr.* § 732 a.

8. **εἰς τὴν Σπάρτην**: if this statement of Theophrastus be true, that Pericles spent every year ten talents as secret service money, it was probably not reserved for Sparta only, but employed for general diplomatic purposes. See Holm *Gesch. Gr.* II p. 238 Anm. 7. **ἐφοίτα**, as frequentative of *ἔρχεσθαι*, is used of things which recur periodically, as tribute, revenue; *Cim.* c. 7, 2 *Θρᾷκας ὅθεν αὐτοῖς ἐφοίτα σῖτος*, Herod. V 17 *τάλαντον ἀργυρίου Ἀλεξάνδρῳ ἡμέρης ἑκάστης ἐφοίτα*, Thuc. VIII 18, 1 *ἐκ τούτων τῶν πόλεων ὁπόσα Ἀθηναίοις ἐφοίτα χρήματα ἢ ἄλλο τι*, Lys. *or.* 32, 15 *ἀπέφηνε φοιτᾶν σῖτον αὐτοῖς ἐκ Χερρονήσου καθ' ἕκαστον ἐνιαυτόν*.

According to Theophrastus and others, Pericles had ten talents placed yearly at his disposal for the purpose of bribing Spartan officers, and so procuring the continuance of peace and gaining time for efficient equipment. In the fourth century, there was a special fund called *τὰ δέκα τάλαντα*, which was under the management of the *ταμίαι τῆς θεοῦ* and therefore probably did not serve profane purposes. The Metoeci contributed to this fund. Whether it had anything to do with that of Pericles, must remain an open question. See Busolt *Gr. Gesch.* II 550 Anm. 1.

9. **τοὺς ἐν τέλει**, 'those who held supreme authority,' here therefore the king and Ephors.

10. **παρῃτεῖτο**, 'he sought to avert.' See Gr. Index *s.v.* **41**

12. **ἐν ᾧ**, 'during which,' to be taken with *παρασκευασάμενος καθ' ἡσυχίαν*.

13. **ἔμελλε**, 'was like to,' in the natural course of things. **βέλτιον**, c. 8, 4.

§ **2** l. 13. **αὖθις**, in B.C. 445/4 = Ol. 83, 4. **οὖν** here marks a return to the principal narrative after a digression.

16. **κατεστρέψατο**: Thuc. I 114, 2 *καὶ Ἀθηναῖοι πάλιν εἰς Εὔβοιαν διαβάντες Περικλέους στρατηγοῦντος κατεστρέψαντο πᾶσαν*. Cp. Arist. *Nub.* 211 *ἡ δέ γ' Εὔβοι', ὡς ὁρᾷς, ἡδὶ παρατέταται* ('lies stretched along') *μακρὰ πόρρω πάνυ*. B. *οἶδ'· ὑπὸ γὰρ ἡμῶν παρετάθη* ('was laid low') *καὶ Περικλέους*.

18. **τοὺς ἱπποβότας λεγομένους**, 'the so-called hippobotae,' *i.e.* knights or landowners. Herod. V 77, 11 *οἱ δὲ ἱπποβόται ἐκαλέοντο οἱ παχέες* ('rich') *τῶν Χαλκιδέων*. Fuhr thinks that this expulsion may perhaps have been confounded by Plut. with that of B.C. 507 mentioned by Herodotus *l. c.*; for there is nothing about it in Thucydides, nor in the convention (*ὁμολογία* Thuc. I 114, 3) sworn to between Athens and Chalcis, contained in an inscription which was discovered in 1876 on a slab in the exterior facing of the wall of the citadel, *CIA.* IV 27^{a}, Dittenberger *Syll. Inscr. gr.* I 10, Hicks *Man. Gr. Inscr.* no. 28.

In this inscription the relations of the subjects to the sovereign city are set forth. The Chalcidians were compelled to swear that neither in word nor in deed would they revolt from the Demos of Athens; and, should any one revolt, they would not follow his example, but inform against him. They must engage to pay the phoros, as fixed by Athens, after hearing her proposals, to supply forces to the Athenian Demos against its enemies, and in general to be a loyal and hearty ally. On their part, the Athenians guaranteed to the Chalcidians the possession and integrity of their city. No Chalcidian was to be punished with forfeiture of his civic franchise, with banishment or imprisonment, or death or loss of property without a formal trial (*οὐκ ἐξελῶ Χαλκιδέας ἐκ Χαλκίδος οὐδὲ τὴν πόλιν ἀνάστατον ποιήσω, οὐδὲ ἰδιώτην οὐδένα ἀτιμώσω οὐδὲ φυγῇ ζημιώσω οὐδὲ ξυλλήψομαι οὐδὲ ἀποκτενῶ οὐδὲ χρήματα ἀφαιρήσομαι ἀκ<ρ>ίτου οὐδὲ ἑνὸς ἄνευ τοῦ δήμου τοῦ Ἀθηναίων*). In every action, whether private or public, the accused was to be formally summoned, and without such summons could not be proceeded against. The Prytaneis were to introduce the members of any deputation from Chalcis to the popular assembly within ten days of its arrival at Athens. These guarantees were to be contingent upon the continued allegiance of Chalcis to Athens (*καὶ πρεσβείαν ἐλθοῦσαν προσάξω πρὸς βουλὴν καὶ δῆμον δέκα ἡμερῶν, ὅταν πρυτανεύω κατὰ τὸ δυνατόν· ταῦτα δὲ ἐμπ<ε>δώσω Χαλκιδεῦσιν πειθομένοις τῷ δή<μ>ῳ τῷ Ἀθηναίων*).

19. **Ἑστιεῖς**, more accurately and usually Ἑστιαιεῖς, the inhabitants of Hestiaea, on the north coast of the island. The foundation of this colony gave Athens not only a new point of vantage in Euboea, but also a favourable position for commanding the Maliac and Pagasaean gulfs.

Cp. Thuc. I 114, 2 *Ἑστιαιᾶς ἐξοικίσαντες αὐτοὶ τὴν γῆν ἔσχον*, Diod. XII 7. The evicted inhabitants found a home in Macedonia. Cp. Strab. *Geogr.* X c. 1, 3 Θεόπομπος δέ φησι Περικλέους χειρουμένου Εὔβοιαν τοὺς Ἱστιαιεῖς καθ' ὁμολογίας εἰς Μακεδονίαν μεταστῆναι, δισχιλίους δ' ἐξ Ἀθηναίων ἐλθόντας τὸν Ὠρεὸν οἰκῆσαι, δῆμον ὄντα πρότερον τῶν Ἱστιαιέων. The official name of the colony continued to be Hestiaea (cp. e.g. *CIA.* I 28, 29, 30, Thuc. VII 57, 2), though the name Oreus prevailed in ordinary usage (cp. Thuc. VII 95, 7; Xen. *Hell.* V 4, 56; Diod. XV 30, 3, 4; Aristot. *Pol.* VIII 1303^{a}, 18). Hierocles the seer who is mentioned in the Chalcidian decree appears to have received an assignment of land there because of a lucky prophecy of success in the Euboean expedition. Arist. *Pax* 1047 *ὁ χρησμολόγος οὑξ Ὠρεοῦ*, *ib.* 1125 *ἤκουσας; ὁ κόραξ οἷος ἦλθ' ἐξ Ὠρεοῦ.* Eupolis in his Πόλεις (Mein. I p. 515, Kock I p. 316) calls him *βέλτιστε χρησμῳδῶν ἄναξ*. There was a decree for regulating the trade of the cleruchs in Hestiaea with Athens, and another for the administration of justice in the new settlement. See Busolt *Gr. Gesch.* II 552 f.

CHAPTER XXIV

§ **1** l. 1. **ἐκ τούτου**: soon after the subjugation of Euboea, the Athenians, because of the falling off of the tribute and for other reasons, were desirous of coming to terms with the Peloponnesians. So they sent ten plenipotentiaries, among them Callias, Chares and the grandfather of the orator Andocides, to Sparta, and a peace was concluded between the two states and the confederacies over which they presided at the end of the winter 445/4 = Ol. 83, 4 to last for thirty years. The terms of the treaty, a copy of which Pausanias (V 23, 3) saw at Olympia engraven on a bronze column, are not fully known. Thuc. I 115, 1 tells us that the Athenians

restored or evacuated Nisaea, Pegae, Troezen and Achaia, in short all their acquisitions in Peloponnesus. Each party was to remain in possession of what belonged to it; the Athenians were not to admit Lacedaemonian cities, nor the Lacedaemonian Athenian into their symmachy without permission, nor were they to aid and abet deserters; but any city, independent of alliance with either, might join one or the other as she pleased (Thuc. I c. 35, 1; cp. c. 66). The Aeginetans were to be autonomous (Thuc. I 67, 2), but to pay their quota of the phoros. The Argives who, though not parties to this peace, were already on good terms with Lacedaemon were at liberty to conclude a separate peace with Athens (Pausanias *l. c.*). Any difference arising between the cities was to be settled by arbitration (Thuc. I c. 140, 2, c. 145; VII 18, 2). Busolt *Gr. Gesch.* II 555 f.

3. **τόν**, anticipatory or assumptive or 'the well-known.' The operations against Samos began before July B.C. 440. Cp. Thuc. I 115–117, Diod. XII 27 f. For *ψηφίζεται* see c. 20, 2.

5. **κελευόμενοι διαλύσασθαι πόλεμον**, 'being requested to break off hostilities.' In Thuc. the Samians are treated at once as rebellious without any warning. For the origin of the war, see on c. 25, 1.

7. **'Ασπασίᾳ χαριζόμενος**, 'to gratify Aspasia,' c. 7, 3; c. 10, 5. **δοκεῖ**, 'is commonly supposed.'

The imputation of a petty personal motive originated no doubt with Duris of Samos (cp. *fr.* 58 ap. Müller *FHG.* II 482), who is taken to task by Plutarch in c. 28, 3 for another misstatement.

9. **διαπορῆσαι**, 'to enquire,' lit. 'to start a difficulty.' Cp. c. 36, 3; c. 38, 2, *Mor.* 413 A *τοὐναντίον δ' ὑμῖν ἐγὼ προβάλλω διαπορῆσαι, πῶς οὐχὶ καὶ τότε ἀπείρηκεν*, Polyb. 4, 20, 2 *ἄξιον βραχὺ διαπορῆσαι περὶ τούτου πῶς* etc. Aristot. *Pol.* III 6, p. 1287^{b}, 20 *διαπορῆσαι καὶ ζητεῖν.* **μάλιστα** goes with *ἂν εἴη καιρός.*

10. **τῆς ἀνθρώπου**, in a slightly contemptuous sense; cp. *Nic.* c. 13, 4. **τίνα τέχνην . . . τοσαύτην ἔχουσα**, 'what sort of great art she possessed that' etc.

12. **ἐχειρώσατο**, c. 15, 3. **τοῖς φιλοσόφοις . . παρέσχε** 42
λόγον, 'gave philosophers occasion for no little or inconsiderable discussion about herself.' For *ὑπέρ*=*περί*, 'concerning,' see Gr. Ind. to *Life of Demosth.* p. 181.

§ 2 l. 16. **Θαργηλίαν**: Athenae. XIII 89, p. 608 F *ἐπὶ κάλλει δὲ διαβόητοι γεγόνασι γυναῖκες Θαργηλία ἡ Μιλησία, ἥτις καὶ τεσσαρσικαίδεκα ἀνδράσιν ἐγαμήθη, οὖσα καὶ τὸ εἶδος πάνυ καλὴ καὶ σοφή.* The principal place of her triumph was Thessaly, where she won the favour of the prince Antiochus and exercised despotic sway for some thirty years.

17. **'Ιάδων**, 'Ionian women.' Athenae. V 62 p. 220 B *Αἰσχίνης δ' ὁ Σωκρατικὸς . . . ἐν τῇ 'Ασπασίᾳ τὰς ἐκ τῆς 'Ιωνίας γυναῖκας συλλήβδην μοιχάδας καὶ κερδαλέας προσαγορεύει.*
ζηλώσασαν, 'in emulation of.' Cp. *ζῆλος* c. 1, 4.
ἐπιθέσθαι, 'made a dead set upon,' 'captivated,' lit. as in c. 26, 2 'attacked.'

19. **χάριν μετὰ δεινότητος**, 'personal charms as well as cleverness,' cp. c. 18, 3; c. 31, 1. For the special meaning of *δεινότης*, see n. to c. 4, 1.

20. **συνῴκησεν**, 'was intimate with.'

21. **προσεποίησε βασιλεῖ**, 'won over to the Persian king's interest'; c. 3, 1; c. 10, 4.

22. **τοὺς πλησιάσαντας**, c. 13, 10.

§ **3** l. 25. **οἱ μέν** correlative to *φαίνεται μέντοι* § 5 l. 38. **ὡς σοφήν τινα καὶ πολιτικήν**, 'because of her superior sagacity and political insight.'

For this restrictive use of *τις*, like Lat. *quidam*, cp. c. 27, 4 and see my n. to *Them.* c. 22, 2. Cp. Lucian *Imagg.* § 17 *τὴν δὲ ἐκ τῆς Μιλήτου ἐκείνην Ἀσπασίαν, ᾗ καὶ ὁ Ὀλύμπιος θαυμασιώτατος καὶ αὐτὸς συνῆν, οὐ φαῦλον συνέσεως παράδειγμα προθέμενοι, ὁπόσον ἐμπειρίας πραγμάτων καὶ ὀξύτητος ἐς τὰ πολιτικὰ καὶ ἀγχινοίας καὶ δριμύτητος ἐκείνῃ* (*sc.* Aspasia) *προσῆν κτλ.*

26. **σπουδασθῆναι**, 'was courted and made much of.' Cp. *Artox.* c. 26, 2 *ᾔτησεν Ἀσπασίαν ὁ Δαρεῖος τὴν μάλιστα σπουδασθεῖσαν ὑπὸ Κύρου*, *Cim.* c. 4, 8, *Them.* c. 5, 2 with my note *ad l.*

27. **ἔστιν ὅτε**, c. 3, 2; c. 15, 3; c. 16, 6. **τῶν γνωρίμων**, 'his pupils,' not, as generally understood, 'his acquaintance.'

Cp. *Mor.* 63 E *Λακύδης ὁ Ἀρκεσιλάου γνώριμος*, 70 E *Ἀμμώνιος ἐν δειλινῇ διατριβῇ τῶν γνωρίμων τινας αἰσθόμενος ἠριστηκότας οὐχ ἁπλοῦν ἄριστον*, 71 C *ἥκιστα δὲ πρέπει γαμετῆς ἀκουούσης ἄνδρα . . . ἢ γνωρίμων διδάσκαλον ἀποκαλύπτειν*, 118 D *Ἀναξαγόραν . . . διαλεγόμενον τοῖς γνωρίμοις*, 220 D *Ξενοκράτην ἐν Ἀκαδημείᾳ πρεσβύτερον ἤδη μετὰ τῶν γνωρίμων φιλοσοφοῦντα*, 448 E *ὥσπερ νέοι διδασκάλοις ἐπιτυχόντες ἀστείοις ὑπὸ χρείας τὸ πρῶτον ἕπονται . . . ὕστερον δὲ καὶ φιλοῦσιν ἀντὶ γνωρίμων καὶ μαθητῶν ἐρασταὶ ὄντες*, 796 D *Σωκράτης ὥραν διατριβῆς τοῖς γνωρίμοις τεταγμένην φυλάττων*, [Plut.] 838 A *ἀργύριον εἰσπράττων τοὺς γνωρίμους.*

ἐφοίτα *sc.* *ὡς αὐτήν.* Cp. Xen. *Mem.* III 6, 36, *Oecon.* c. 3, 14 where Socrates offers to introduce Critobulus to Aspasia, adding that she will discourse to him on the subject of good wives *ἐπιστημονέστερον* than himself.

28. **οἱ συνήθεις** *sc.* *αὐτοῦ, τοῦ Σωκράτους.*

29. **προεστῶσαν ἐργασίας**, 'though she carried on a trade.' Cp. Her. II 135, 1 *ἀφικομένη κατ' ἐργασίην* (de meretrice), Dem. *de cor.* § 129 *ἀνέστησεν αὐτὴν ἀπὸ τῆς καλῆς ἐργασίας*, [Dem.] *c. Neaer.* § 36 *ὡς αὐτῇ ἡ ἀπὸ τοῦ σώματος ἐργασία οὐχ ἱκανὴν εὐπορίαν παρεῖχεν ὥστε διοικεῖν τὴν οἰκίαν*, Theophr. *Char.* VI *πορνοβοσκῆσαι καὶ μηδεμίαν αἰσχρὰν ἐργασίαν ἀποδοκιμάσαι*: and for *προίστασθαι*, Athenae. XIII 92 *Σόλωνος οὐδ' ἐπιτρέποντος ἀνδρὶ τοιαύτης προίστασθαι τέχνης.*

Athenaeus XIII 56 p. 589 D repeats some of the scandalous stories which were circulated about Pericles: *ἦν δ' οὗτος ὁ ἀνὴρ πρὸς ἀφροδίσια πάνυ καταφερής, ὅστις καὶ τῇ τοῦ υἱοῦ γυναικὶ συνῆν*, adding *ὡς Στησίμβροτος ὁ Θάσιος ἱστορεῖ κατὰ τοὺς αὐτοὺς χρόνους αὐτῷ γενόμενος καὶ ἑωρακὼς αὐτόν.*

Well may Cobet exclaim with indignation 'Hi omnes testes nihili aut improbi aut stulti cum suis mendaciis facessant.'

30. **σεμνῆς**, *honestae*, 'respectable.'

Cp. Athenae. XIII 25 p. 569 F *καὶ Ἀσπασία δὲ ἡ Σωκρατικὴ ἐνεπορεύετο πλήθη καλῶν γυναικῶν καὶ ἐπλήθυνεν ἀπὸ τῶν ταύτης ἑταιρίδων ἡ Ἑλλάς, ὡς καὶ ὁ χαρίεις Ἀριστοφάνης παρασημαίνεται, λέγων ὅτι Περικλῆς διὰ τὸν Ἀσπασίας ἔρωτα καὶ τὰς ἁρπασθείσας ἀπ' αὐτῆς θεραπαίνας ὑπὸ Μεγαρέων ἀνερρίπισεν τὸ δεινόν* (*Ach.* 524). See c. 30, 4.

§ 4 l. 31. **Αἰσχίνης** *ὁ Σωκρατικός*, an Athenian rhetorician and sophist who lived about 400 B.C., in his dialogue *Aspasia*. See P. Natorp in *Philologus* Bd. 51 Heft 3 pp. 489–500. **Λυσικλέα**: Lysicles, the sheep-dealer (*προβατοπώλης*) of Aristoph. *Eq.* 132, was for a short time after the death of Pericles (B.C. 429) political leader at Athens. He fell in an expedition to Caria, which he commanded, in the winter of B.C. 428 (Thuc. III 19, 2).

32. **ἐξ ἀγεννοῦς**: see note to c. 15, 1.

33. **φύσιν**: Gr. Ind. *s.v.* **Ἀσπασίᾳ συνόντα**, 'by his marriage with Aspasia.' Cic. (*de inv.* § 51) gives an example of her method of discussion from Aeschines.

Schol. Plat. *Menex.* p. 391 says of Aspasia:—*ἐπεγήματο δὲ μετὰ τὸν Περικλέους θάνατον Λυσικλεῖ τῷ προβατοκαπήλῳ καὶ ἐξ αὐτοῦ ἔσχεν υἱὸν ὀνόματι Πορίστην καὶ τὸν Λυσικλέα ῥήτορα δεινότατον κατεσκευάσατο, καθάπερ καὶ Περικλέα δημηγορεῖν παρεσκεύασεν.* The story is unworthy of belief. Plato's Menexenus contains a funeral oration over the Athenians who fell in the Corinthian war, which is put into the mouth of Socrates and ascribed by him in his introductory remarks (*τὰ πρῶτα*) to Aspasia *ἥπερ καὶ ἄλλους πολλοὺς καὶ ἀγαθοὺς πεποίηκε ῥήτορας, ἕνα δὲ καὶ διαφέροντα τῶν Ἑλλήνων, Περικλέα τὸν Ξανθίππου.* The joke (*παιδιά*) arises from the anachronism of the whole.

35. **εἰ καί**, 'although.' **μετὰ παιδιᾶς**, c. 8, 3.

36. **τοσοῦτόν γ' ἱστορίας ἔνεστιν**, *tantum saltem inest historiae.*

37. **δόξαν εἶχε** = *ἐδόκει*, c. 33, 1 with note. **τὸ γύναιον**, *muliercula*, in a slightly contemptuous sense; the diminutive would not be applied to a respectable matron any more than would *ἡ ἄνθρωπος* l. 6. Cp. *Them.* c. 26, 3. **ἐπὶ ῥητορικῇ** 'for instruction in the art of rhetoric.' Cp. Clem. Alex. *Strom.* IV c. 19 § 124 ed. Klotz *Ἀσπασίας τῆς Μιλησίας, περὶ ἧς καὶ οἱ κωμικοὶ πολλὰ δὴ καταγράφουσιν, Σωκράτης μὲν ἀπέλαυσεν εἰς φιλοσοφίαν, Περικλῆς δὲ εἰς ῥητορικήν*, Alciphron *Ep.* I 34, Athenae. V p. 219 B *Ἀσπασία ἡ σοφὴ τοῦ Σωκράτους διδάσκαλος τῶν ῥητορικῶν λόγων.*

38. **ὁμιλεῖν** is used of the relation between pupil and teacher, like *πλησιάζειν, συνεῖναι.* Cp. Xen. *Mem.* I ii 39 *Κριτίας δὲ καὶ Ἀλκιβιάδης οὐκ ἀρέσκοντος αὐτοῖς Σωκράτους ὡμιλησάτην ὃν χρόνον ὡμιλείτην αὐτῷ.*

§ **5** l. 38. **μέντοι**: see n. to l. 25.

43 39. **ἐρωτική τις**, 'of an amatory nature.'

41. **γυνὴ προσήκουσα κατὰ γένος**: this was probably Dinomache his cousin, mother of Alcibiades by her first husband Clinias. See the pedigree c. 3, 1, from which it will be seen that Alcibiades was stepson as well as cousin of Pericles.

συνῳκηκυῖα, 'married to,' as in c. 36, 1 and very frequently in Plutarch. She must have been divorced from Hipponicus, because he outlived Pericles.

Blass thinks it more likely that Hipponicus was her second husband. Xanthippus was married at the time of his death in 429 B.C., and must therefore have been born before 450 B.C., whereas Callias figured in 371 B.C., as a legate at Sparta. He was one of the best known and richest persons in Athens, for he inherited a large fortune, which however he ended by squandering. Plutarch's statement is confirmed by Plato *Protag.* 314 E *συμπεριεπάτουν ἐκ μὲν τοῦ ἐπὶ θάτερα Καλλίας ὁ Ἱππονίκου καὶ ὁ ἀδελφὸς αὐτοῦ ὁ ὁμομήτριος Πάραλος ὁ Περικλέους . . . ἐκ δὲ τοῦ 'πὶ θάτερα ὁ ἕτερος τῶν Περικλέους Ξάνθιππος.*

45. **τῆς συμβιώσεως**, a very expressive word, = *κοινωνίας βίου* (*Mor.* 138 B).

Cp. *Num.* c. 4, 2 *ἠθικώτερον πρὸς συμβίωσιν*, *Dion* c. 21, 1 *ἦν λόγος . . . ὡς οὐκ εἴη εὐάρμοστος ἡ πρὸς τὴν γυναῖκα συμβίωσις*, *Arat.* c. 17, 1 *ἐλπίδας ἐνδιδοὺς γάμων βασιλικῶν καὶ συμβιώσεως πρὸς οὐκ ἀηδὲς ἐντυχεῖν γυναικὶ πρεσβυτέρᾳ μειράκιον.* The difference between *συμβιοῦν* and *συνοικεῖν* is well stated by Wyttenbach *Mor.* 142 F 'eorum, quibus concubitu tantummodo iunctum est coniugium, ratio eiusmodi esse dicitur ut *συνοικεῖν ἄν τις ἀλλήλοις, οὐ συμβιοῦν νομίσειεν.*' Cp. *Mor.* 139 A, 217 F, 769 F, 789 D *τὸν πάλαι συνοικοῦντα καὶ συμβιοῦντα πολὺν χρόνον ἀμέμπτως*, *Cim.* c. 4, 9, Themistius ap. Stob. *Flor.* 69, 22 *αἱ δὲ ἄλλαι συνοικοῦσιν, οὐ συμβιοῦσιν, ὅταν λυπῶσι τοὺς ἄνδρας ἢ ζηλοτυπῶσιν ἢ διαφέρωνται περὶ χρημάτων ἢ κακῶς λέγωσιν ἢ φεύγωσι θρυπτόμεναι τὰς φιλοφροσύνας καὶ συνδιαιτήσεις*, Musonius *ib.* 23 *δεῖ δὲ ἐν γάμῳ πάντως συμβίωσίν τε εἶναι καὶ κηδεμονίαν ἀνδρὸς καὶ γυναικὸς περὶ ἀλλήλους.*

46. **βουλομένην**, c. 15, 3; c. 29, 2.

47. **συνεξέδωκεν** *i.e.* together with her father or brother or, in default of these, her nearest male relative acting as guardian or trustee (*κυρίῳ*).

Athenaeus (XIII c. 45 p. 533 c) furnishes a specimen of contemporary misrepresentation:—*Περικλέα δὲ τὸν Ὀλύμπιόν φησιν Ἡρακλείδης ὁ Ποντικὸς ἐν τῷ περὶ Ἡδονῆς ὡς ἀπήλλαξεν ἐκ τῆς οἰκίας τὴν γυναῖκα καὶ τὸν μεθ' ἡδονῆς βίον προείλετο ᾤκει τε μετ' Ἀσπασίας τῆς ἐκ Μεγάρων ἑταίρας καὶ τὸ πολὺ μέρος τῆς οὐσίας εἰς ταύτην κατανάλωσε.*

§ **6** l. 49. **ἀπ' ἀγορᾶς**: on the omission of the article, see c. 5, 2 n. Plutarch's authority is a dialogue of Antisthenes, as appears from Athenaeus XIII c. 56 *Ἀντισθένης δ' ὁ Σωκρατικὸς ἐρασθέντα φησὶν αὐτὸν Ἀσπασίας δὶς τῆς ἡμέρας εἰσιόντα καὶ ἐξιόντα ἀπ' αὐτῆς ἀσπάζεσθαι τὴν ἄνθρωπον.* Jacobs suggests that *Ἀντισθένης* is an error for *Αἰσχίνης.* **ἠσπάζετο . . . μετὰ τοῦ καταφιλεῖν**: see § 2 l. 19 with note.

51. **Ὀμφάλη νέα καὶ Δηιάνειρα**: such are the names given

her by Eupolis in his Φίλοι, as the imperious mistress and wife respectively of the new Heracles. According to the Schol. on Plato's *Menexenus* she was also called by Eupolis in his Προσπάλτιοι the new Helen, as the originator of the Samian war.

56. Ἥραν . . . Ἀσπασίαν, the Hera-Aspasia, as consort of the Zeus-Pericles (c. 3, 3; c. 13, 6). The lines are from the Χειρῶνες, and are closely connected with those cited in c. 3, 3. By οἱ is meant Κρόνος the father of Hera.

57. Καταπυγοσύνη: the poet is very bitter in making *Impudicitia* the mother of Aspasia as 'a shameless concubine,' for in Attic law marriage with a foreigner was regarded as concubinage, and their children were illegitimate (νόθοι). See below c. 37, 2 note and *Them.* c. 1, 1 with my note *ad l.*

58. **δοκεῖ** *sc.* ὁ Περικλῆς, § 2 l. 7. **τὸν νόθον**, Pericles the younger. He was born probably before B.C. 440: in B.C. 410 he was Hellenotamias and in B.C. 406 strategus. See c. 37, 5.

59. **πεποίηκεν**, c. 4, 2. **Δήμοις**, c. 3, 4.

62. **Μυρωνίδην**, c. 16, 2.

63. καὶ πάλαι γ' ἄν, 'yes (he is alive) and, what's more, would have been a full-grown man (*i.e.* admitted to his full burgher rights) had he not been deterred by the shameful circumstances of his birth.'

§ 7 l. 66. **τὸν πολεμήσαντα**, in the war of which Xenophon wrote a history, B.C. 401 = Ol. 94, 3.

69. **Μιλτώ**: see *Artox.* c. 26, 3; Athenae. XIII c. 37 p. 576 D **44**
Κῦρος δ' ὁ ἐπὶ τὸν ἀδελφὸν ἐπιστρατεύσας οὐχὶ ἑταίραν οὖσαν τὴν Φωκαΐδα τὴν σοφωτάτην <καὶ> καλλίστην εἶχε συστρατευομένην; ἣν Ζηνοφάνης φησὶ πρότερον Μιλτὼ καλουμένην Ἀσπασίαν μετονομασθῆναι. Her former name was given her because of her beautiful complexion; Aelian *VH.* 12, 1 *ἐῴκει δὲ ἡ χροία ἡ κατὰ τοῦ προσώπου ῥόδοις· διὰ ταῦτά τοι οἱ Φωκαεῖς ἔτι παιδίον οὖσαν ἐκάλουν Μιλτώ.*

71. **τῃ μάχῃ**, at Cunaxa. **ἀπαχθεῖσα**, 'carried off as a prisoner,' c. 31, 5. Xenophon (*Anab.* I 10, 2) mentions her capture by the royal troops.

72. **πλεῖστον ἴσχυσε**, 'acquired very considerable influence.'

73. **ἐπελθόντα τῇ μνήμῃ κατὰ τὴν γραφήν**, 'occurring as they did to my memory in the course of my writing.'

74. **παρελθεῖν**, *praeterire.* **ἀπάνθρωπον ἦν**, *inhumanum erat*, 'it would have been unnatural,' an affectation of austerity. See G. *MT.*[2] § 415 f. for the omission of ἄν.

CHAPTER XXV

§ **1** l. 2. **αἰτιῶνται**: a repetition of the statement made in c. 24, 1. **μάλιστα**, with *διὰ Μιλησίους*.

4. **αἱ πόλεις**, *sc.* Samos and Miletus. Miletus had joined the Delian confederacy not long after the battle of Mycale, B.C. 479.

5. **τόν**, c. 24 § 1 l. 3 note. **περὶ Πριήνης**, for the possession of Priene, a city of Caria, north of the Latmian Gulf, on the southern declivity of Mount Mycale.

The war commenced in the beginning of B.C. 440. Ten years before, troubles had broken out in Miletus, in which the Athenians had found it necessary to interfere: the constitution had been changed from an oligarchy into a democracy, and an Athenian garrison set up in the city. On the other side, the Samians had been at war in former days with Priene for the possession of certain places on the mainland. But, whatever the cause of strife, the two cities Miletus and Samos flew to arms and Miletus was defeated. The Milesians went with their complaint against the Samians to Athens: a party from Samos, who wished to overthrow the oligarchical government established there, joined in the appeal (Thuc. I 115, 2).

κρατοῦντες, 'being superior.'

7. **δίκας λαβεῖν καὶ δοῦναι παρ' αὐτοῖς**, lit. 'to give and accept arbitration before them,' *i.e.* to submit their differences to a peaceful settlement before them (the Athenians). Cp. Herod. V 83 *δίκας ἐδίδοσάν τε καὶ ἐλάμβανον παρ' ἀλλήλων*, Thuc. V 59, 5 *ἑτοίμους εἶναι δίκας δοῦναι καὶ δέξασθαι ἴσας καὶ ὁμοίας*.

8. **πλεύσας**, with forty ships, acc. to Thuc. *l. c.*

9. **οὖσαν** is not for *ὑπάρχουσαν*, but to be taken with *ἐν Σάμῳ*.

10. **κατέλυσεν**, c. 3, 1; c. 7, 5. **τῶν πρώτων**, *optimatium*, c. 25, 1; c. 28, 5. Cp. Thuc. I 115, 3 *ὁμήρους ἔλαβον τῶν Σαμίων πεντήκοντα μὲν παῖδας, ἴσους δὲ ἄνδρας*.

12. **ἴσους**, 'an equal number of.'

§ **2** l. 13. **διδόναι**, 'was ready to give,' 'offered,' the infinitive of the imperfect; G. *MT.*² §§ 25, 36. According to Diodorus (XII 27, 2), Pericles exacted eighty talents from the Samians.

16. Pissuthnes, son of Hystaspes, was satrap of Lydia and, as such, *εἶχε Σάρδεις τότε* (Thuc. I 115, 4).

17. **χρυσοῦς** (*sc. στατῆρας*) *i.q. δαρεικούς*, each of the value of twenty silver Attic drachmae; consequently the amount sent by the satrap was thirty-three and a half talents.

18. **παραιτούμενος**, 'begging the deliverance of,' 'interceding for'; cp. *Marc.* c. 20, 7 *παρῃτεῖτο τοὺς πολίτας.*

19. **χρησάμενος ὥσπερ ἐγνώκει**, 'treating them as he had made up his mind to do'; c. 23, 2.

21. **ἀπέπλευσεν**: Diodorus *l. c.* says that he returned to Athens *ἐν ὀλίγαις ἡμέραις ἅπαντα συντετελεκώς.*

§ 3 l. 22. **ἐκκλέψαντος**, 'removing by stealth,' c. 32, 3.

23. **τἆλλα παρασκευάσαντος**: *ἐπικούρους ξυλλέξαντες ὡς ἑπτακοσίους* Thuc. I 115, 5. Diod. XII 27, 3 attributes a sinister motive to him, *ἐλπίζων τῆς Σάμου διὰ τούτου κυριεύσειν.*

24. **αὖθις**, before July B.C. 440. Pericles was *δέκατος αὐτός* 45
(Thuc.) *i.e.* he was accompanied by the other nine *στρατηγοί*, one of whom was the poet Sophocles.

26. **κατεπτηχότας** from *καταπτήσσειν.*

27. **καὶ πάνυ**, c. 15, 3. **ἐγνωκότας ἀντιλαμβάνεσθαι τῆς θαλάσσης**, 'having made up their minds to contest the dominion of the sea.' In what a critical position their determined attitude placed Athens, appears from Thuc. VIII 76, 3 *πόλιν σφίσιν ὑπάρχειν Σάμον οὐκ ἀσθενῆ, ἀλλ' ἢ παρ' ἐλάχιστον δὴ ἦλθε τὸ Ἀθηναίων κράτος τῆς θαλάσσης, ὅτε ἐπολέμησεν, ἀφελέσθαι*, a passage referred to by Plut. himself c. 33, 1.

30. **Τραγίας**: the island which lay between Samos and Miletus at the entrance of the Latmian gulf. *Hyetussa* is the name given to the group to which it belongs. Strabo *Geogr.* XIV c. 1, 7 speaks of them as a group of islands: *πρόκειται δὲ (τῆς Μιλήτου) ἡ Λάδη νῆσος πλησίον καὶ τὰ περὶ τὰς Τραγαίας νησία ὑφόρμους ἔχοντα λῃσταῖς*, but Thuc. I 116, 1 has *πρὸς Τραγίᾳ τῇ νήσῳ.* See Pflugk-Harttung *Perikles als Feldherr* p. 124. **λαμπρῶς**, 'decisively.' For this meaning of *λαμπρῶς*, see *Pomp.* c. 58, 5 *ὡς νενικηκὼς λαμπρῶς ὑπὸ χαρᾶς ἐξήλατο*, *Sull.* c. 29, 5 and Thuc. VII 55, 1.

31. **ἐνίκα**, *victor erat*, 'remained conqueror,' *νικᾶν* being, like *ἀδικεῖν, ἥκειν*, a quasi-perfect.

33. **στρατιώτιδες** *i.q. ὁπλιταγωγοί*, 'troop-ships,' 'transports')(*ταχεῖαι (τριήρεις)*, Thuc. VI 43, 1.

CHAPTER XXVI

§ 1 l. 1. **τοῦ λιμένος κρατήσας**, 'now that he had got possession of the harbour.' Diodorus also (XII 27, 4) gives the victory to the Athenians; Thucydides and Ephorus agree in taking the Athenian view of the struggle, while Aristotle (§ 3 l. 27) takes that of the Samians. The course and issue of the engagement was of such a nature that both sides could lay claim to have won.

3. **ἀμῶς γέ πως**)(*οὐδαμῶς*, 'in one way or other,' 'somehow at least' from obsolete *ἀμός* (= *τις*) a word of frequent occurrence in Plutarch.

5. **μείζων στόλος**, consisting of forty Athenian and twenty-five Chian and Lesbian triremes.

6. **παντελῶς κατεκλείσθησαν**: Thuc. I 116, 2 *καὶ ἀποβάντες καὶ κρατοῦντες τῷ πεζῷ ἐπολιόρκουν ('Αθηναῖοι) τρισὶ τείχεσι τὴν πόλιν καὶ ἐκ θαλάσσης ἅμα.*

7. **ἑξήκοντα τριήρεις**: the number blockading Samos was 109 (44 + 40 + 25), so that forty-nine were left behind.

8. **εἰς τὸν ἔξω πόντον**, into the open Mediterranean sea)(*τὸν ἐντός*, 'the Aegean'; otherwise the phrase is used to designate the Atlantic Ocean in opp. to the Mediterranean. *Alex.* c. 44, 2.

9. **οἱ πλεῖστοι**: these include Thucydides and Diodorus.

10. **ἐπικούρων** with *τοῖς Σαμίοις.* **προσφερομένων**, c. 8, 5. Stesagoras and others had been sent by the Samians with a small squadron in quest of the Phoenician ships (Thuc. *l. c.*). Nothing more is said about the latter.

11. **διαγωνίσασθαι** *sc. αὐταῖς.*

12. **πορρωτάτω**, as far as possible from Samos.

13. **Στησίμβροτος** *sc.* λέγει: it is not at all evident what motive Stesimbrotus had for making such a statement. Ad. Schmidt (*Perikl. Zeit.* II 35) supposes that he was misunderstood by Plutarch. For another solution, Busolt quotes Ulrich von Wilamowitz-Möllendorff *Hermes* XII 366. Possibly Stesimbrotus meant only in the direction of Cyprus, as Thuc. says *ἐπὶ Καύνου καὶ Καρίας.*

§ 2 l. 14. **δ' οὖν**, resumptive, 'be that as it may,' 'anyhow,' whether it be a likely story or not, c. 27, 1.

16. **Μέλισσος**: this was the philosopher who, like Zeno his fellow Eleatic, transferred the poetic philosophy of his great Pantheist predecessor Parmenides into Ionic prose, *Them.* c. 2, 3. Thucydides and Diodorus make no mention of him.
ἀνὴρ φιλόσοφος: see Gr. Ind. *s. v. ἀνήρ.*

46 21. **πολλοὺς μὲν . . . πολλὰς δέ**: c. 15, 1, 3.

23. **ἐχρῶντο**, 'had a free and unimpeded use of,' Thuc. I 117, 1 *τῆς θαλάσσης τῆς καθ' ἑαυτοὺς ἐκράτησαν (οἱ Σάμιοι) ἡμέρας περὶ τέσσαρας καὶ δέκα.*

24. **παρετίθεντο**, 'were busy providing themselves with,' properly said of meals. Thuc. *l. c. ἐσεκομίσαντο καὶ ἐξεκομίσαντο ἃ ἐβούλοντο.* (Plutarch here uses a Samian authority *i.e.* probably Duris. Cp. Aelian *VH.* VII 14.) The three preceding

aorist participles are complexive, *i.e.* they state summarily the events of the conflict.

§ 3 l. 27. **Ἀριστοτέλης**, probably *ἐν τῇ τῶν Σαμίων πολιτείᾳ*: the statement is unsupported.

29. **ἀνθυβρίζοντες**, 'in retaliation for a similar affront.'

31. **γλαῦκας**, the common device on Athenian coins. Cp. *Nic.* c. 29, 1 *στίζοντες ἵππον εἰς τὸ μέτωπον*. The reverse process is more likely, that the Athenians branded the Samians, as their slaves, with an owl. Cp. Aelian *VH.* II 9 *τούς γε μὴν ἁλισκομένους αἰχμαλώτους Σαμίων στίζειν κατὰ τοῦ προσώπου καὶ εἶναι τὸ στίγμα γλαῦκα.* **ἐκείνους**, *sc.* *τοὺς αἰχμαλώτους τῶν Σαμίων ἔστιζον σάμαιναν*. For the construction, cp. Herod. VII 233 *τοὺς δὲ πλεῦνας . . . ἔστιζον στίγματα βασιλήϊα.*

32. **ὑόπρῳρος**, 'with a beak turned up like a swine's snout.' This agrees with the description given by Didymus ap. Hesychium *Σαμιακὸς τρόπος:—Δίδυμος δὲ τὰς Σαμίας ναῦς ἰδιαιτέραν παρὰ τὰς ἄλλας ναῦς τὴν κατασκευὴν ἔχειν· εὐρύτεραι μὲν γάρ εἰσι τὰς γαστέρας, τοὺς δὲ ἐμβόλους σεσίμωνται, ὡς δοκεῖν ῥύγχεσιν ὑῶν ὁμοίως κατεσκευάσθαι.* The explanation is probably taken from the Scholiast on the verse from the *Babylonians* of Aristophanes (Mein. II 972, Kock I 408). Cp. Herod. III 59 *τῶν νεῶν καπρίους ἐχουσέων τὰς πρῴρας ἠκρωτηρίασαν.* Choerilus (*fr.* VI ed. Naeke 155 sqq.) speaks of *νηῦς δέ τις ὠκυπόρος Σαμίη, ὑὸς εἶδος ἔχουσα.*

33. **κοιλοτέρα** *i.e.* than an ordinary trireme.

34. **ποντοπορεῖν**, 'to sail in the high sea,' because of its broader keel, *Dion* c. 25, 1. **ταχυναυτεῖν**, because of the construction of its fore-part.

§ 4 l. 36. **Πολυκράτους**: the despotism of Polycrates began about B.C. 532 and he was killed in the year of Cambyses' death B.C. 522. Herod. III 125, Thuc. I 13, 6, Strab. *Geogr.* XIV c. 1, 16.

37. **πρὸς ταῦτα . . . ἠνίχθαι**, 'to have been indirectly aimed at these marks.' Cp. *Mor.* 727 D *ὡς πρὸς τοὺς διαβόλους καὶ ψιθύρους τῶν συνήθων ἠνιγμένον*, Arist. *Av.* 970 *ἠνίξαθ' ὁ Βάκις τοῦτο πρὸς τὸν ἀέρα.*

39. ΠΟΛΥΓΡΆΜΜΑΤΟΣ primarily = *στιγματίας*. But evidently some *double entendre* is meant, perhaps in allusion to the use of the full alphabet of twenty-four letters having been first introduced by the Samians, or because of the enfranchisement on a large scale of (branded) slaves after the abolition of despotism. Possibly Plutarch may have attached too great importance to the explanation of some scholiast, and the reference does not really turn on the circumstance which he records.

CHAPTER XXVII

§ **1** l. 1. **δ' οὖν**, c. 26, 2. **ἐπὶ στρατοπέδου**: cp. c. 10, 2, *Cat. mi.* c. 58, 3, *Timol.* c. 37, 6, *Cat. ma.* c. 10, 5 *ἐπὶ στρατείας*, Arist. *Vesp.* 354, 557, *Lys.* 100 *ἐπὶ στρατιᾶς ἀπόντας*.

2. **ἐβοήθει**: we are not told whether Pericles came across the Phoenician fleet. He went to Caunus and Caria, but his naval demonstration had no result. It is possible that it may have been merely a stratagem of the Samians, to draw off a part of the Athenian beleaguering force by false reports. **κατὰ τάχος**, c. 22, 2.

4. **ἀντιταξαμένου**: Plut. says nothing of the arrival of reinforcements under the command of Thucydides, Hagnon and Phormion, consisting of forty triremes, which were followed by twenty under Tlepolemus and Anticles, and thirty from Chios and Lesbos, so that the fleet now numbered 200 (cp. Isocr. *or.* xv 111), notwithstanding which the Samians *ναυμαχίαν τινα βραχεῖαν ἐποιήσαντο*. See Thuc. I 117, 2.

47 5. **περιετείχιζε**: this had been already done according to c. 26, 1, and Thuc. The latter says merely *πάλιν ταῖς ναυσὶ κατεκλήσθησαν* (*i.e.* were locked up in their ports, as before), the blockade having been interrupted only *ἐκ θαλάσσης*.

7. **τῶν πολιτῶν** (*i.e.* the Athenians) depends on *τραύμασι καὶ κινδύνοις*.

8. **συνελεῖν** for *ἑλεῖν*: cp. *Lys.* c. 14, 1 *ὡς ταχὺ συναιρήσων τὴν πόλιν*.

§ **2** l. 11. **ἔργον**, 'a hard matter,' 'quite a business.' Cp. *Anton.* c. 40, 3, *Alc.* c. 15, 1 *εἰ δ' ἐσφάλησαν, ἔργον ἦν τὴν Λακεδαίμονα περιγενέσθαι*, *Num.* c. 4, 3 *ἔ. ἤδη καὶ τοῦτο πεισθῆναι*, *Thes.* c. 27, 2 *ἔργον ἐστὶ πιστεῦσαι*, Xen. *Cyr.* I i 5, III iii 27, VII v 51. **ὀκτὼ μέρη διελὼν τὸ πᾶν πλῆθος**, 'dividing the whole number into eight parts,' the number of parts being placed in apposition to the whole, as being the sum thereof.

Koraës with others insert *εἰς* before *ὀκτώ*: but cp. *Lyc.* c. 8, 3 *ἔνειμε τὴν ἄλλην τοῖς περιοίκοις Λακωνικὴν τρισμυρίους κλήρους*, Xen. *Cyr.* VII v 13 *τὸ στράτευμα διένειμε δώδεκα μέρη*, Plat. *Politic.* 283 D *διέλωμεν αὐτὴν δύο μέρη*, *Crit.* 113 B *κατενείμαντο γῆν πᾶσαν μείζους λήξεις καὶ ἐλάττους*, E *τὴν νῆσον . . . δέκα μέρη κατανείμας*, Dem. *or.* XIV § 17 *τούτων τῶν συμμοριῶν ἑκάστην διελεῖν κελεύω πέντε μέρη*.

12. **ἀπεκλήρου**, 'proceeded to choose by lot,' as in *Thes.* c. 17, 2 *ἀπεκλήρωσε τοὺς ἄλλους παῖδας*.

13. **τῷ λαβόντι** *sc. μέρει*. **τὸν λευκὸν κύαμον**, 'the white bean' among the eight, the other seven being black.

14. **σχολάζειν παρεῖχε**, 'enabled them to take their ease.'

Cp. *Mor.* 126 C φιλοσοφεῖν ἀρρωστίαι πολλοῖς παρέχουσι, *Cleom.* c. 24, 1 τοῖς φεύγουσιν . . . ἀσφαλῶς ἀπελθεῖν παρέσχον.

τῶν ἄ. τρυχομένων, 'while the other (seven) were distressing themselves' with work at the entrenchments. According to Diod. XII 27, 2, Pericles continued συνεχεῖς ποιούμενος προσβολάς.

15. **τοὺς ἐν εὐπαθείαις γινομένους,** 'those who have a day of enjoyment.' Cp. *Anton.* c. 56, 3 πλεύσαντες εἰς Σάμον ἐν εὐπαθείαις ἦσαν, *Demetr.-Anton.* c. 3, 1 ἐν εὐπαθείαις ὄντα πράξεων καιρὸς ἐξέφυγεν, Herod. I c. 22, c. 191.

16. **λευκὴν ἡμέραν ἐκείνην . . . προσαγορεύειν,** 'called that a white day': ἐκείνην = ᾗ ἐν εὐπαθείαις ἐγένοντο. See Aesch. *Pers.* 305.

The following lines from the Κόλακες of Eupolis, bear on this siege :—

> ἐκεῖνος ἦν φειδωλός, ὃς ἐπὶ τοῦ βίου
> πρὸ τοῦ πολέμου μὲν τριχίδας ὠψώνησ' ἅπαξ,
> ὅτε τὰν Σάμῳ δ' ἦν, ἡμιωβολίου κρέα.

ἀπό : cp. c. 8, 2, Thuc. I 46, 3 ἀφ' οὗ καὶ τὴν ἐπωνυμίαν ἔχει.

§ 3 l. 17. **Ἔφορος** *sc.* φησί. See Müller *FHG.* I p. 265.

18. **μηχαναῖς,** 'military engines.' Cp. Diod. XII 28, 3 κατεσκεύασε δὲ καὶ μηχανὰς πρῶτος τῶν πρὸ αὐτοῦ τούς τε ὀνομαζομένους κριοὺς καὶ χελώνας Ἀρτέμωνος τοῦ Κλαζομενίου κατασκευάσαντος.

The Greeks had ordinarily no other means of reducing a town, but building a wall round it and starving out the inhabitants. This explains τὴν καινότητα, 'the novelty of the engines.' But Ephorus *fr.* 107 speaks also of Miltiades as τὰ κατὰ γῆν μηχανήματα ἄγων at the siege of Paros.

19. Artemon, the famous engineer of Clazomenae, according to Ephorus, bore the nickname ὁ Περιφόρητος, because he had to be carried about in a litter owing to his lameness. The epithet was given to the elder Artemon, a contemporary of Anacreon, for other reasons which are stated by Chamaeleon of Pontus (Athenae. XII c. 46) who says that he was so called διὰ τὸ τρυφερῶς βιοῦντα περιφέρεσθαι ἐπὶ κλίνης· καὶ γὰρ Ἀνακρέων αὐτὸν ἐκ πενίας εἰς τρυφὴν ὁρμῆσαί φησιν. There is an allusion to the elder Artemon in the epithet ὁ περιπόνηρος, Arist. *Ach.* 857.

20. **ὄντα . . . προσκομιζόμενον,** causal participles.

21. **τὰ κατεπείγοντα τῶν ἔργων,** 'important works that required his immediate presence.' *Paroemiogr. Gr.* II 4, 41 χωλὸς δὲ ὢν περιεφέρετο ἐπὶ τῷ ὁρᾶν τὰς μηχανάς.

Cp. *Alex.* c. 72, 1 διώκησε τὰ κατεπείγοντα, *Brut.* c. 36, 1 ἐχρῆτο τῇ νυκτὶ πρὸς τὰ κατεπείγοντα τῶν πραγμάτων, *Pelop.* c. 27, 1 τοῖς Θεσσαλοῖς χρῆσθαι πρὸς τὸ κατεπεῖγον τῶν πραγμάτων ἀναγκαζόμενος. The expression is one of common occurrence in Polybius.

23. **τοῦτο ἐλέγχει,** 'disproves this,' viz. the fact of Artemon's

presence at the siege of Samos. **Ἡρακλείδης ὁ Ποντικός**: c. 35, 4. Heracleides probably borrowed this statement, as he did many others, from Chamaeleon, whom Athenaeus quotes as his authority. See the passage cited in note to l. 19.

26. **πολλαῖς ἔμπροσθεν ἡλικίαις κτλ.**, 'several ages before the Samian war' (c. 13, 1), viz. in the time of Polycrates. For *ἡλικίαις*, cp. c. 13, 1.

§ 4 l. 28. **φησί**, *sc.* Heracleides. **τρυφερόν τινα**: for this restrictive use of *τις* with adjectives to increase or weaken their notion, see n. to c. 24, 3. **τῷ βίῳ**, dat. of respect for acc., c. 3, 2; c. 29, 3.

29. **πρὸς τοὺς φόβους**, 'in the presence of terrors,' c. 15, 4. **μαλακόν**, 'unmanly.' Cp. Aristot. *Eth. Eud.* 1229 b, 7 *πρὸς τὸν θάνατον μαλακός.* **καταπλῆγα**, 'timid,' 'apprehensive of danger.' *Mor.* 7 B *ἄτολμον καὶ καταπλῆγα*, 814 E *καταπλῆγα καὶ περιδεῆ.*

30. **τὰ πολλά**, *plerumque*, c. 7, 2. **καθέζεσθαι**, poetical form for *καθῆσθαι*, not used in Attic prose.

48 31. **δυεῖν**: this form does not appear in inscriptions until after B.C. 329. The Attic is *δυοῖν*: see n. to c. 6, 2.

32. **ὑπερεχόντων**: Hom. *Il.* IX 687, Arist. *Av.* 1508 *μου τὸ σκιάδειον ὑπέρεχε*, *Eq.* 1176 *ἡμῶν ὑπερεῖχε τὴν χύτραν*, Lucian *Tim.* c. 10 *ὑπερέσχε γὰρ αὐτοῦ τὴν χεῖρα Περικλῆς.* **τῶν ἄνωθεν** for *τῶν ἄνω* by attraction to *ἐμπεσεῖν*: see note to c. 3, 4; c. 34, 4.

33. **εἰ βιασθείη**, 'whenever he had been compelled': the opt. is used because the reference is to an indefinite number of acts in past time. **κλινιδίῳ κρεμαστῷ**, 'hammock.' Cp. *Coriol.* c. 24, 3 *ἐν κλινιδίῳ φοράδην κομισθεὶς εἰς τὴν σύγκλητον.*

34. **παρὰ τὴν γῆν αὐτήν**, 'close to the very ground.'

Cp. *Sull.* c. 15, 4 *ὑπ' αὐτὴν τὴν Τιθόραν*, *Timol.* c. 31, 2 *ἀπηλλάττετο παρ' αὐτὴν τὴν Καλαυρίαν*, *Them.* c. 27, 1 *γενόμενος παρ' αὐτὸ τὸ δεινόν*, Xen. *Hell.* I v 12 *παρ' αὐτὰς τὰς πρῴρας τῶν Λυσάνδρου νεῶν παρέπλει*, *Cyr.* v ii 29 *παρ' αὐτὴν τὴν Βαβυλῶνα παριέναι*, iv 41 *ἡ ὁδὸς παρ' αὐτὸ τὸ τεῖχος φέρει.*

CHAPTER XXVIII

§ 1 l. 1. **ἐνάτῳ μηνί**, *i.e.* reckoning from the commencement of the siege, § 5. The temporal dative is used of a particular day, month or year; an attributive therefore must, as a rule, accompany the substantive. **παραστάντων**, 'being brought to terms,' 'capitulating.'

Cp. Paus. x 33, 2 πολιορκηθέντες ὑπὸ Φιλίππου παρέστησαν κατὰ συνθήκας. Thucydides uses the aor. middle only, 'to reduce,' serving as causative to προσχωρεῖν, 'to submit' (I 117, 3), as I 29, 5 τοὺς τὴν Ἐπίδαμνον πολιορκοῦντας παραστήσασθαι ὁμολογίᾳ, c. 98, 2 πολιορκίᾳ παρεστήσαντο τοὺς Ναξίους, c. 124, 3 τὴν πόλιν παραστησώμεθα ἐπελθόντες, III 35 Ἔρεσον παρεστήσατο, IV 79, 2.

3. **χρήμασι**, as an indemnity for the expenses of the war (χρήματα τὰ ἀναλωθέντα), Thuc. I 117, 3.

The cost of the war, according to Isocrates (*or.* xv 111), who follows Ephorus as his authority, was 1000 talents, acc. to Nepos (*Timoth.* c. 5, 1) 1200. Diodorus (XII 28, 3) mentions 200 talents as the sum at which it was estimated by Pericles. But this is manifestly, as Thirlwall says, much too little, and one might almost suspect that the words καὶ χιλίων had slipped either out of his text or out of his head. We gather from the *CIA.* I 177 that 1276 talents were withdrawn from the treasury to meet the expenses; besides which, as Busolt suggests, the year's φόροι, amounting to 800 talents, would, as a matter of course, be appropriated to the same purpose. Moreover large and lucrative estates in the island must have been set apart for the Athenian eponymi and Athena Polias. See the authorities quoted by Busolt *Gr. Gesch.* II 600 note 3. The payment of the φόρος was not reimposed on the Samians, but they were still bound to furnish a contingent of land troops, like the other subject states (Thuc. II 9, 3); and we find (Thuc. VII 57, 4) that they did so in the Sicilian expedition. The island of Amorgos also was taken from them. As to the internal government, there is every reason to suppose, from the nature of the case and from the account given by Ephorus, that the Athenians re-established a democracy; see Diod. XII 28, 4 παρείλετο δὲ καὶ τὰς ναῦς αὐτῶν καὶ τὰ τείχη κατέσκαψε καὶ τὴν δημοκρατίαν καταστήσας ἐπανῆλθεν εἰς τὴν πατρίδα. Many of the nobles fled to Anaea on the opposite mainland. During the Peloponnesian war the island remained in a very unsettled state. In the summer of B.C. 412 there was a great revolution, when the oligarchs were deposed and dispossessed of their property, 200 slain, 400 exiled, and a democracy established (Thuc. VIII 21, 63, *CIA.* I 56). It must be supposed, therefore, that in the interval the oligarchs had gradually supplanted the democratic government and obtained the ascendancy.

5. **ταξάμενοι κατοίσειν**, 'covenanting to pay down.'

Thuc. uses τάττεσθαι in the sense of 'to get oneself rated,' either (*a*) with the accusative of the sum to be paid (I 108, 4) or (*b*) with a present or aorist infinitive (I 99, 3; 117, 3) or (*c*) with both infin. and accus. (I 101, 3; III 50, 3). καταφέρειν in this sense is peculiar to post-classical writers, as Polybius 1, 62, 9; 33, 11, 6. Cp. καταβάλλειν *Them.* c. 24, 1, *Sull.* c. 24, 5, Thuc. I 27, 1, Plato *Legg.* v 742 B τῇ πόλει αὐτὸ (τὸ νόμισμα ξενικὸν) καταβαλλέτω, also κατατιθέναι Thuc. I 27, 2, Plat. *Protag.* 314 B.

6. On Duris of Samos, see *Introduction.*

7. **τούτοις ἐπιτραγῳδεῖ**, 'adds a pathetic story to this,' in exaggerated style. Cp. *Artox.* c. 18, 4 ταῦτα μὲν . . . ἐπιτραγῳδεῖται τῇ Κλεάρχου μνήμῃ, *Dem.* c. 21, 2, Heliodor. *Aethiop.* 2, 29 ἐπετραγῴδει τούτῳ τῷ δράματι καὶ ἕτερον πάθος ὁ δαίμων. Join κατηγορῶν πολλὴν ὠμότητα.

§ 2 l. 10. **ἱστόρηκεν**, c. 9, 2; c. 23, 1.

11. **ἀλλ' οὐδέ κτλ.**, 'nay, he does not even speak the

truth, as it appears.' Cp. c. 36, 4, *Alex.* c. 22, 3, Ar. *Nub.* 1396 τὸ δέρμα τῶν γεραιτέρων λάβοιμεν ἂν | ἀλλ' οὐδ' ἐρεβίνθου, Dem. I *Aphob.* § 30 λῆμμα οὐδὲν ἐμοὶ γεγενημένον ἀποφαίνουσιν ἀλλ' οὐδὲ μικρόν, *Mid.* § 147 ἀλλ' οὐδ' ὁτιοῦν, *de f. l.* § 41 with Shilleto's note *ad l.* **ὡς ἄρα**, 'to wit that,' but ἄρα conveys also the notion of something surprising.

12. **τοὺς ἐπιβάτας**=τοὺς ἀπὸ τοῦ καταστρώματος μαχομένους (*Them.* c. 14, 1) in opp. to the rowers and seamen.

14. **σανίσι προσδήσας**, 'fastening them to posts,' putting them in the stocks, as an ignominious punishment. **ἐφ' ἡμέρας δέκα**, 'for (during) ten days,' c. 16, 2.

16. **ἀνελεῖν**, c. 10, 7. **συγκόψαντας** refers to the implied subject of this infinitive and of προβαλεῖν *i.e.* those whose business it was to execute Pericles' order.

17. **προβαλεῖν**, *Them.* c. 22, 2.

§ 3 l. 18. **μὲν οὖν**, 'so then,' in concluding the digression and going back to the former subject: the οὖν is resumptive, the μέν answers to the δέ of l. 22. **οὐδ(έ)**, 'not even.' **πρόσεστιν**, c. 7, 1; c. 8, 2.

19. **ἴδιον πάθος**, 'personal feeling,' 'self-interest.' **κρατεῖν τὴν διήγησιν ἐπὶ τῆς ἀληθείας**, 'to keep his narrative within the bounds of truth.'

20. **μᾶλλον ἐνταῦθα**, 'in this case the rather,' because he had a personal interest, as a Samian by birth.

49 21. **δεινῶσαι**: Thuc. VIII 74, 3. **ἐπὶ διαβολῇ**: c. 31, 5.

24. **ταφὰς . . . ἐποίησε**: the ceremony took place in the outer Ceramicus. Cp. Plato *Menex.* 234 ταφὰς οἶσθ' ὅτι μέλλουσι ποιεῖν, but Thuc. II 34, 1 δημοσίᾳ ταφὰς ἐποιήσαντο τῶν . . . ἀπογενομένων, Dem. *Lept.* § 141 μόνοι ἐπὶ τοῖς τελευτήσασι δημοσίᾳ ταφὰς ποιεῖσθε.

The custom was as old as the time of Solon, but the λόγος ἐπιτάφιος or 'funeral oration' was an after addition, dating from the times immediately after the Persian wars (Diod. XI 33, 3). This *éloge* is not to be confounded with the celebrated oration over those who fell in the beginning of the Peloponnesian war Ol. 87, 3=B.C. 430, as given by Thuc. II cc. 35–46. Other specimens are (1) that contained in Plato's *Menexenus*, supposed to have been written by Aspasia, (2) the spurious ones bearing the name of Lysias (*or.* 2), and (3) Demosthenes (*or.* 60), and the genuine one by Hyperides, pronounced over the Athenian general Leosthenes who fell in the Lamian war. The quotation in c. 8, 5 and those in Aristot. *Rhet.* I 7 οἷον Περικλῆς τὸν ἐπιτάφιον λέγων τὴν νεότητα ἐκ τῆς πόλεως ἀνῃρῆσθαι ὥσπερ τὸ ἔαρ ἐκ τοῦ ἐνιαυτοῦ εἰ ἐξαιρεθείη and again III 10, 7 Περικλῆς ἔφη τὴν νεότητα τὴν ἀπολομένην ἐν τῷ πολέμῳ οὕτως ἠφανίσθαι ἐκ τῆς πόλεως ὥσπερ εἴ τις τὸ ἔαρ ἐκ τοῦ ἐνιαυτοῦ ἐξέλοι are taken from this speech. See the authorities quoted by Busolt *l. c.* II 602 note 2.

25. **ἀποθανόντων,** c. 8, 6; c. 30, 3.

28. **ἐθαυμαστώθη,** 'gained great applause,' 'was the object of great admiration,' the post-classical form stronger than *ἐθαυμάσθη*. It occurs again *Pomp.* c. 53, 1 *ἐπὶ τούτοις θαυμαστωθεὶς καὶ ἀγαπηθείς*. Cp. Aristot. *Hist. Anim.* IX c. 36 p. 633ª, 8 *ἡ φάττα ἐφθέγξατό ποτε χειμῶνος καὶ ἐθαυμαστώθη ὑπὸ τῶν ἐμπείρων.*

§ 4 l. 30. **ἐδεξιοῦντο,** 'greeted.'

31. **Ἐλπινίκη,** c. 10, 5.

34. **ὃς** is used as if (*ταῦτά*) *σου* had preceded. **πολλοὺς καὶ ἀγαθούς,** c. 22, 2.

37. **συγγενῆ,** as being an Ionian state and besides founded by Athens.

§ 5 l. 38. **μειδιάσας ἀτρέμα:** *Them.* c. 29, 1 *ἀτρέμα στενάξας.*

41. ΟΥΚ ἊΝ . . . ἩΛΕΊΦΕΟ: the conditional sentence is left to be supplied from Archilochus, *εἰ ἐσωφρόνεις*, or *εἰ μὴ ἦσθα μάχλος γυνή*, G. *MT.*² § 410. Pericles' retort, unless it was a mere personal sarcasm, signified that Cimon's policy was now antiquated. Cp. the anecdote from Stesimbrotus in c. 10, 5. The same verse originally addressed to an old coquette is quoted by Athenaeus p. 688 C who tells us that Archilochus (c. 2, 1) was the first to use the word *μύρον*, which afterwards took the place of *ἔλαιον*.

42. **θαυμαστόν τι . . . φρονῆσαι,** 'that he was elated to an extraordinary degree,' 'his vanity was something marvellous.' For *τις*, see n. to c. 27, 4.

43. **ὁ Ἴων,** c. 5, 3.

44. **ὡς,** 'under the idea that,' as c. 5, 4. **ἔτεσι δέκα,** § 1 l. 1, c. 27, 3.

46. **τοὺς πρώτους,** 'the foremost men,' c. 25, 1.

§ 6 l. 47. *ἑλόντος* must be supplied in the first clause from the second. **ἀξίωσις,** 'assumption,' 'pretension,' 'estimate of himself,' *τὸ ἀξιοῦν ἑαυτὸν ὑπερβαίνειν τὸν Ἀγαμέμνονα*. The expression is borrowed from Thuc. III 9, 2 *καὶ οὐκ ἄδικος αὕτη ἡ ἀξίωσίς ἐστιν.*

48. **ἀδηλότητα,** 'uncertainty' as to its issue, c. 18, 1.

50. **Θουκυδίδης:** VIII 76, 4. **παρ' ἐλάχιστον ἦλθε,** 'came within a very little of.' The passage runs thus:— *πόλιν τε γὰρ σφίσιν ὑπάρχειν Σάμον οὐκ ἀσθενῆ ἀλλ' ἣ παρ'*

ἐλάχιστον δὴ ἦλθε τὸ Ἀθηναίων κράτος τῆς θαλάσσης, ὅτε ἐπολέμησεν, ἀφελέσθαι. For the phrase, cp. Isocr. *or.* 19, 22 *παρὰ μικρὸν ἦλθεν ἀποθανεῖν* and see my n. to Thuc. VII c. 2, 4. There is little doubt that the Samian war exercised an unfavourable influence for the Confederacy, for the number of the tributary Carian towns decreased from forty-three B.C. 440 to twenty-nine, and of these the greater number lay close to Ionia within reach of the Athenian power.

51. The double accusative after *ἀφαιρεῖσθαι* is normal; Plutarch has sometimes the genitive of the person, but the dative is mostly used.

CHAPTER XXIX

§ **1** l. 1. **μετὰ ταῦτα**: five years afterwards, Ol. 86, 4 = B.C. 433/2. **κυμαίνοντος**, a metaphor taken from a storm at sea, which is preceded by agitation and heaving of the waves.

2. **Κερκυραίοις**: see Thuc. I 24 ff. for details.

The local orthography was **Κόρκυρα, Κορκυραῖοι**, and such was that of Attic inscriptions of the fifth century, but after the year B.C. 375 we find **Κέρκυρα, Κερκυραῖοι.**

4. **προσλαβεῖν**, 'to take over,' 'fix in their interest.' Thuc. III c. 13, 7; VIII c. 2, 4.

5. **ναυτικῇ δυνάμει**: Thuc. I c. 25, 4 *τριήρεις εἴκοσι καὶ ἑκατὸν ὑπῆρχον αὐτοῖς ὅτε ἤρχοντο πολεμεῖν.*

6. **ὅσον οὐδέπω**, 'very little short of not yet,' 'as good as already.' So *Alc.* c. 14, 3 *ὅσον οὐδέπω μεταμελομένους*, *Alex.* c. 26, 2, *Mor.* 1103 D *ὅσον οὐδέπω καταποθήσεσθαι τὴν ναῦν.* The expression *ὅσον οὔπω* is very often found, generally with the infinitive or participle, as *Cat. mi.* c. 70, 3, *Alc.* c. 25, 3.

7. **ἐκπεπολεμωμένων**, c. 22, 1.

§ **2** l. 9. **δέκα ναῦς μόνας ἔχοντα**: cp. Thuc. I 45, 1, Diod. XII 33, 2 *παραχρῆμα μὲν ἐξέπεμψαν τριήρεις κατηρτισμένας δέκα, μετὰ δὲ ταῦτα πλείους ἐπηγγείλαντο πέμψειν, ἐὰν ᾖ χρεία.*

10. **οἷον ἐφυβρίζων**, 'as if he meant to humiliate him.' The statement is doubtless coloured by party feeling. Grote *Hist. Gr.* V c. 47 p. 325. Two other generals, Diotimus and Proteas, were associated with Lacedaemonius (Thuc. I c. 45, 1), whose names are found recorded in the inscription providing for the expenses of the expedition, *CIA.* I 179, Hicks no. 41.

13. **ὡς ἂν οὖν κτλ.**: here again we find a personal instead of a political motive imputed to Pericles, no doubt on the

authority of Stesimbrotus. For the use of ὡς ἄν with opt. in a purely final clause—which is peculiar to Xenophon among Attic writers—see G. *MT.*² *Appendix* pp. 400 ff.

It must be remembered, on the other hand, that the alliance between Athens and Corcyra was only a defensive one (ἐπιμαχία) and the ten ships had express orders μὴ ναυμαχεῖν Κορινθίοις, ἢν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν ἢ ἐς τῶν ἐκείνων τι χωρίων· οὕτω δὲ κωλύειν κατὰ δύναμιν. The appointment of Lacedaemonius, who was not likely to precipitate a conflict, was dictated by the same motive, a desire to avoid a collision with the Peloponnesians which would endanger the peace.

15. **προσδιαβληθείη κτλ.**, 'his credit might be still more injured for his laconism,' as if he had intentionally not achieved any important exploit. Cp. *Cor.* c. 27, 3 τοὺς πατρικίους προσδιαβαλεῖν τῷ πλήθει. For **εἰς**, 'with reference to,' cp. c. 13, 10; *Cic.* c. 25, 4 διεβάλλετο δ' εἰς φιλαργυρίαν ὁ Κράσσος, Thuc. VIII 88 βουλόμενος αὐτὸν τοῖς Πελοποννησίοις ἐς τὴν ἑαυτοῦ καὶ Ἀθηναίων φιλίαν διαβάλλειν.

17. **μὴ βουλόμενον**: μή, according to Attic usage, is here abnormal, the participle not being conditional; cp. c. 3, 2, *Pelop.* c. 15, 2 μὴ βουλομένους αὐτοὺς πολεμεῖν διδάξας, *Agis* c. 2, 6.

§ 3 l. 17. **καὶ ὅλως διετέλει κολούων**, 'he persevered generally in abasing them' *i.e.* Cimon's sons, as implied in τῷ Κίμωνος οἴκῳ l. 12 or referring by anticipation to τῶν υἱῶν l. 19.

There is a constant confusion in the MSS. between κολούειν and κωλύειν. The former is a favourite word with Plutarch. Its primary meaning is 'to clip,' 'dock,' 'curtail,' hence figuratively 'to abase,' 'humble,' 'put down,' as *Rom.* c. 25, 1 ἐνίστασθαι τῇ αὐξήσει καὶ κολούειν τὸν Ῥώμυλον, *Poplic.* c. 10, 5 τὸν φθόνον καθαιρῶν καὶ κολούων, *Them.* c. 22, 2 τὸν ἐξοστρακισμὸν ἐποιήσαντο κατ' αὐτοῦ κολούοντες τὸ ἀξίωμα, *Alc.* c. 34, 4 κομιδῇ κολούσειν καὶ ταπεινώσειν τὸν Ἆγιν, *Arist.* c. 3, 1 κολούων τὴν ἐκείνου δύναμιν, *Lucull.* c. 1, 4 κολούσας τὸ φιλότιμον, *Pomp.* c. 47, 2 κολούουσα τὴν δόξαν αὐτοῦ, *T. Gr.* c. 15, 2; c. 16, 2 ἂν τὴν ἰσχὺν κολούσῃ, *Demetr.* c. 6, 1 τοῦ υἱοῦ τὸ φρόνημα καθελεῖν καὶ κολοῦσαι, *Oth.* c. 3, 2 κολούειν τοὺς ἀξιολόγους, *Nic.* c. 6, 1 κολούοντα τὸ φρόνημα, *Fab.* c. 10, 1 ᾤοντο κεκολοῦσθαι καὶ γεγονέναι ταπεινὸν ἐκεῖνον, *Agesil.* c. 31, 4 ἑώρα τῆς πόλεως τὸ αὔχημα κεκολουμένον, *Artox.* c. 27, 5 τὸ κολουόμενον οὐ ταπεινὸν . . . ἀλλὰ τραχὺ . . . ἔσχε. It is found in more than thirty passages in the *Moralia.* Herodotus uses it once only in this sense, VII 10, 5 φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολούειν, and so Thucydides VII 66, 3 ἐπειδὰν ᾧ ἀξιοῦσι προύχειν κολουθῶσι, Plato several times *Apol.* 39 D, *Legg.* 731 A, *Prot.* 343 C, *Euthyd.* 305 D, *Rep.* 528 C ὑπὸ τῶν πολλῶν ἀτιμαζόμενα καὶ κολουόμενα. It is probably to be restored to Euripides *Pleisth.* fr. 626, 6 κόλουε (κώλυε libri) δ' ἄνδρα παρὰ δίκην τιμώμενον.

18. **ὡς μηδὲ τοῖς ὀνόμασι γνησίους**, 'as not being even in their names genuine Athenians' but half-bloods (νόθους, *Them.* c. 1, 1).

The source of this statement is patent from *Cim.* c. 16, 1 ἦν μὲν οὖν (ὁ Κίμων) ἀπ' ἀρχῆς φιλολάκων· καὶ τῶν γε παίδων τῶν διδύμων τὸν ἕτερον Λακεδαιμόνιον ὠνόμασε, τὸν δ' ἕτερον Ἠλεῖον, ἐκ γυναικὸς αὐτῷ Κλειτορίας γενομένους, ὡς Στησίμβροτος ἱστορεῖ· διὸ πολλάκις τὸν Περικλέα τὸ

μητρῷον αὐτοῖς γένος ὀνειδίζειν. Διόδωρος δ' ὁ περιηγητὴς καὶ τούτους φησὶ καὶ τὸν τρίτον τῶν Κίμωνος υἱῶν Θεσσαλὸν ἐξ Ἰσοδίκης γεγονέναι τῆς Εὐρυπτολέμου τοῦ Μεγακλέους. Cimon's reasons for the names which he gave his six sons are stated by the Scholiast on Aristides III p. 515 Dind. υἱοὺς δὲ ἔσχεν ἕξ, ὧν τοὺς μὲν τρεῖς ἀπὸ ἐθνῶν, ὧν προὐξένισεν, ὠνόμασε, Λακεδαιμόνιον, Ἠλεῖον, Θετταλόν, τοὺς δὲ τρεῖς ἀπὸ ὀνομάτων τῆς συγγενείας Μιλτιάδην, Κίμωνα καὶ Πεισιάνακτα.

19. **ὅτι,** 'because.'

21. **ἐδόκουν,** c. 30, 3.

51 22. **Ἀρκαδικῆς**: she was a native of Clitor (Arcadia), Strab. *Geogr.* VIII c. 8, 2. **κακῶς ἀκούων,** c. 5, 2; c. 12, 1.

24. **τοῖς δεηθεῖσι** *sc.* *βοηθείας.*

25. **τοῖς ἐγκαλοῦσι,** to enemies complaining of the act of intervention.

26. **ἑτέρας αὖθις πλείονας**: he sent twenty triremes under the command of Glaucon and Dracontides, the appearance of which deterred the Corinthians from following up their victory at Sybota, an island lying to the east of Corcyra, off the coast (Thuc. I 50 f., Diod. Sic. XII 33, 4). Notice the un-Attic form *πλείονας* for *πλείους.*

§ 4 l. 29. **κατηγοροῦσι κτλ.**: Thuc. I 67, 1 (*οἱ Κορίνθιοι*) *κατεβόων ἐλθόντες* (*ἐς τὴν Λακεδαίμονα*) *ὅτι σπονδάς τε λελυκότες εἶεν καὶ ἀδικοῖεν τὴν Πελοπόννησον.*

31. **πάσης ἀγορᾶς . . . εἴργεσθαι**: *τῆς Ἀττικῆς ἀγορᾶς,* acc. to Thuc. I 67, 4 where the *τὸ περὶ Μεγαρέων ψήφισμα*—which was passed in the summer of B.C. 432—is first mentioned; cp. c. 139, 1; c. 144, 1. See also Arist. *Ach.* 520 and *passim.*

34. **παρὰ τὰ κοινὰ δίκαια,** 'in violation of the common rights and privileges,' in virtue of which during the time of peace there was free interchange of communication for all Hellenic States. **τοὺς ὅρκους,** 'the articles of peace sworn to,' the Thirty Years' truce of B.C. 445 (*παρὰ τὰς σπονδάς* Thuc. I 67, 4).

35. **Αἰγινῆται**: these did not belong to the allies but had been in dependence on Athens since B.C. 456. Cp. Thuc. I 67 2 *Αἰγινῆταί τε φανερῶς μὲν οὐ πρεσβευόμενοι, δεδιότες τοὺς Ἀθηναίους, κρύφα δέ, οὐχ ἥκιστα μετ' αὐτῶν ἐνῆγον τὸν πόλεμον λέγοντες οὐκ εἶναι αὐτόνομοι κατὰ τὰς σπονδάς.* From this it would appear that there was a general formula providing that the dependent states should revert to their independence.

Müller *Proleg.* p. 411 refers this complaint of the Aeginetans to the ancient compact made before or immediately after the battle of Plataea. Yet, acc. to the report of the oath by Diodorus XI 29, 3, the parties were only restrained from utterly destroying any of the contracting cities—*οὐδεμίαν τῶν ἀγωνισαμένων πόλεων ἀνάστατον ποιήσω.*

36. **ἐποτνιῶντο**, 'appealed as suppliants,' 'complained bitterly,' a post-classical word, generally applied to women, as in *Caes.* c. 63, 6 *ἡ Καλπουρνία ἔδοξε ποτνιᾶσθαι καὶ δακρύειν*, *Cat. mi.* c. 27, 2 *γυναῖκα καὶ ἀδελφὰς ποτνιωμένας καὶ δακρυούσας*, *Ages.* c. 18, 1 *τοιαῦτα ποτνιωμένη*, *Artox.* c. 3, 3 *ὀδυρομένη πολλὰ καὶ ποτνιωμένη*, *Anton.* c. 35, 2 *πολλὰ ποτνιωμένη καὶ πολλὰ δεομένη*, *Mor.* 507 C *ποτνιωμένης αὐτῆς ὡς πίστιν οὐκ ἐχούσης*, but sometimes to men, as 62 D *ὅλως ἐξαθυμῶν καὶ ποτνιώμενος*, 408 A *ἧκε δεύτερον ποτνιώμενος.* See Ruhnken on Timaeus p. 221.

39. **Ποτείδαια . . . ἀποστᾶσα**, 'the revolt of Potidaea,' Thuc. I cc. 56–66.

After the engagement of Sybota, the Athenians, suspicious of the designs of Corinth, the leading city of the Peloponnesus, and apprehensive of the revolt of their colony Potidaea, which occupied an important site on the isthmus of Pallene, called on the Potidaeans, as *ἑαυτῶν ξυμμάχους φόρου ὑποτελεῖς*, to give up the hostages and dismiss the magistrate (*ἐπιδημιουργός*) appointed yearly by Corinth; also to raze the wall of their town on the side of Pallene so that it might be accessible to them. The Potidaeans thereupon, encouraged by promises of support from Corinth and the assurance of the Lacedaemonians that they would march into Attica if the Athenians attacked them, determined upon secession from their alliance. The city, which was besieged by the Athenians in B.C. 432, surrendered to them in B.C. 430, when it was levelled to the ground and its inhabitants put to death.

§ 5 l. 42. **οὐ μὴν ἀλλά** is here used elliptically merely to mark the continuation of the narrative, 'however,' as in c. 8, 4. There is an example of the full construction in c. 34, 4.

43. **πεμπομένων**: embassies had been sent on three several occasions from Lacedaemon to Athens; the first was after the war which was concluded by the Thirty Years' truce.

44. **Ἀρχιδάμου**, c. 8, 4.

45. **εἰς διαλύσεις ἄγοντος**, 'trying to bring to a friendly settlement.' On *διαλύσεις*, see my n. to *C. Gracch.* c. 16, 2. The speech of Archidamus to the same effect is to be found in Thuc. I 80 ff.

47. **πραΰνοντος**, 'trying to pacify,' a poetical word of frequent occurrence in Plutarch. **οὐκ ἄν** goes with **συμπεσεῖν**, =*οὐκ ἂν συνέπεσε*, *non accidisset*, of direct discourse. Such hyperbata are the rule with the verbs *οἴεσθαι* and *δοκεῖν*. **συμπεσεῖν** is followed by *ὑπό*, because of its quasi-passive meaning, c. 7, 5.

49. **καθελεῖν**, 'to rescind'; cp. c. 30 l. 3. 52

To obtain this object was the principal motive of the second embassy of the Lacedaemonians to Athens. Cp. Thuc. I 139, 1 *μάλιστά γε πάντων καὶ ἐνδηλότατα προὔλεγον* ('they solemnly assured them') *τὸ περὶ Μεγαρέων ψήφισμα καθελοῦσι μὴ ἂν γενέσθαι πόλεμον.* The greatest

stress was laid on this point, probably because it was known to be that on which it was least likely that any concession would be made, and because this also furnished an occasion for malicious insinuation and popular clamour against Pericles, who maintained that the Spartan proposal relating to Megara had been held out merely to try the spirit and firmness of the Athenians.

52. **μάλιστα** with *ἐναντιωθείς*. By *τοῦτο* is meant the revocation of the decree.

55. **ἔσχε τὴν αἰτίαν** = *ᾐτιάθη*. Cp. c. 13, 10, *Cat. ma.* c. 12, 2 *σάλον εἶχε* = *ἐσάλευε*, c. 17, 6 *οἶκτον ἔσχε*, *Dem.* c. 7, 1 with my note *ad l.* So in Arist. *Pax* 605 f. Pericles is said to have kindled the war *ἐμβαλὼν σπινθῆρα μικρὸν Μεγαρικοῦ ψηφίσματος.*

CHAPTER XXX

§ **1** l. 1. **πρεσβείας**: the second of the three embassies, details of which are given by Thuc. I 139 who, however, does not mention Polyalces among the members of it. Construe: *λέγουσι δὲ Πολυάλκη τῶν πρέσβεων τινὰ εἰπεῖν.*

3. **προβαλλομένου**, 'using as a pretext.' On the various other meanings of this verb in Plutarch, see my note to *C. Gr.* c. 1, 1.

7. **σὺ δὲ μὴ καθέλῃς**, 'then don't take it down.' The *δέ* is in opp. to the objection of Pericles, 'I admit what you say, but . . .' As it cannot stand first by itself, the unemphatic *σύ* is added as a support, much as in Latin *ille* is used to support *quidem.*

8. **εἴσω**, 'inward' *i.e.* with its face to the wall, since the law says nothing about exposing any part of the psephism to public view.

9. **κομψοῦ**, 'neat,' 'smart,' *Cat. mi.* c. 5, 2 *ὁ λόγος νεαρὸν οὐδὲν οὐδὲ κομψὸν εἶχεν.*

10. **οὐδέν τι μᾶλλον**, 'never a whit the more' than if the proposal had not been made. Observe that the datives *οὐδενί*, *τινί* are never used with comparatives to denote the measure, whereas we have *ὀλίγῳ* and *πολλῷ* by the side of *ὀλίγον* and *πολύ.*

11. **ἐνέδωκεν**, c. 32, 3; c. 33, 2.

§ **2** l. 11. **ὑπῆν** is opp. to *φανεράν*, as *ἰδία* to *κοινήν*. **ὡς ἔοικεν**, *ut fertur.*

13. **κοινήν**, because every kind of profanation affected the public interests.

14. **ἀποτέμνεσθαι τὴν ἱερὰν ὀργάδα**, 'that they cut off and applied to their own use the holy field,' *i.e.* the portion of the ground (between Megara and Athens) consecrated to the Eleusinian deities, Demeter and Persephone. Cp. Thuc. I 139, 2 *οἱ δ' Ἀθηναῖοι οὔτε τἆλλα ὑπήκουον οὔτε τὸ ψήφισμα καθῄρουν, ἐπικαλοῦντες ἐπεργασίαν Μεγαρεῦσι τῆς γῆς τῆς ἱερᾶς καὶ τῆς ἀορίστου.*

Cobet remarks that it is easy to distinguish what is taken *αὐτολέξει* from the original decree, *e.g.* the expression *τὴν ἱερὰν ὀργάδα* is Plutarch's own; in the psephism he found *τὴν ὀργάδα* only, as in [Dem.] *περὶ συντάξεως* § 32 *οἷον ἃ πρὸς τοὺς καταράτους Μεγαρέας ἐψηφίσασθε ἀποτεμνομένους τὴν ὀργάδα ἐξιέναι, κωλύειν, μὴ ἐπιτρέπειν.* In later Greek the land came to be called *τὴν γῆν (χώραν) τὴν ἱεράν.*

16. **κατηγοροῦντα**, 'as accuser,' c. 11, 5. G. *MT.*² § 840.

§ **3** l. 17. **μὲν οὖν**, c. 28, 3; c. 31, 1. 53

18. **Περικλέους ἐστί**, 'is the work of Pericles himself,' as opp. to that of Charinus. **εὐγνώμονος . . . δικαιολογίας ἐχόμενον**, 'combined as it is with a reasonable plea.'

Cp. *C. Gr.* c. 9, 1 *νόμους ἔγραψεν οὔτε τῶν καλῶν τινος οὔτε τῶν λυσιτελῶν ἐχομένους* where Reiske proposes to read *ἐχόμενος*, just as Holzapfel prefers *ἐχομένου* in the present passage. Cobet observes that Plutarch must have read through the whole psephism, on which he founds his judgment about its reasonableness, because there is no *δικαιολογία* in the quotation *κήρυκα πεμφθῆναι . . . τῶν Μεγαρέων.* Cp. Plat. *Euthyd.* 306 D *ἐχόμενον φρονήσεως πρᾶγμα*, *de rep.* 496 A *οὐδὲν φρονήσεως ἀληθινῆς ἐχόμενον*, 568 A *τοῦτο πυκνῆς διανοίας ἐχόμενον ἐφθέγξατο.*

20. Thucydides speaks of an Athenian invasion of the Megarid twice every year (II 31, 1, IV 66, 1) without noticing the circumstance of the death of the Athenian herald, but incidental mention is made of it by Pausanias I 36, 3:—*ἰοῦσι δὲ ἐπ' Ἐλευσῖνα ἐξ Ἀθηνῶν* (*i.e.* by the Dipylon), *ἣν Ἀθηναῖοι καλοῦσιν ὁδὸν ἱεράν, Ἀνθεμοκρίτου πεποίηται μνῆμα. ἐς τοῦτον Μεγαρεῦσίν ἐστιν ἀνοσιώτατον ἔργον, οἳ κήρυκα ἐλθόντα, ὡς μὴ τοῦ λοιποῦ τὴν χώραν <τὴν ἱερὰν> ἐπεργάζοιντο, κτείνουσιν Ἀνθεμόκριτον· καί σφισι ταῦτα δράσασι παραμένει καὶ ἐς τόδε μήνιμα ἐκ τοῖν θεοῖν.* Cp. *Epist. Phil.* § 4 (ap. Demosth. p. 159) *Μεγαρέων γοῦν Ἀνθεμόκριτον ἀνελόντων εἰς τοῦτο ἐλήλυθεν ὁ δῆμος ὥστε μυστηρίων μὲν εἴργειν αὐτούς, ὑπομνήματα δὲ τῆς ἀδικίας ἔστησαν ἀνδριάντα πρὸ τῶν πυλῶν.* Plutarch must have often noticed the monument during his stay at Athens. 'The Megarians were so fully looked upon as the authors of the murder, that they were punished for it many ages afterwards; for upon that very account the Emperor Adrian denied them many favours and privileges which he granted to the other cities of Greece' (*Langhornes*).

21. **ἀποθανεῖν**, of a violent death, as c. 28, 3. **ἔδοξε**, c. 27, 4. The *ψήφισμα* must have been proposed and carried by Charinus after a complete rupture with Sparta.

22. **ἄσπονδον καὶ ἀκήρυκτον**, 'without truce or herald,' 'irreconcileable and implacable,' excluding all possibility of a friendly settlement. Cobet thinks that Plutarch must have substituted *ἔχθραν* for *πόλεμον*, which he read in the original psephism. Cp. *Arist.* c. 1, 3 *οὐ γάρ ἐστι τοῖς ἀγαθοῖς ἀκή-*

ρυκτος καὶ ἄσπονδος πρὸς τὰς παρὰ τῶν φίλων δωρειὰς πόλεμος, *Mor.* 1095 B *τῷ καλῷ πολεμεῖν τὸν ἄσπονδον καὶ ἀκήρυκτον πόλεμον*, Dem. *de cor.* § 262 *ἦν γὰρ ἄσπονδος καὶ ἀκήρυκτος ὑμῖν πρὸς τοὺς θεατὰς πόλεμος*, Plato *Legg.* 626 A *πάσαις πρὸς πάσας τὰς πόλεις ἀεὶ πόλεμον ἀκήρυκτον κατὰ φύσιν εἶναι.*

24. **ἐπιβῇ**, 'should set foot in'; Thuc. I 103, 1, III 106, 2. **Μεγαρέων**, partitive genitive, with *ὅς*.

26. **τὸν πάτριον ὅρκον**, 'the traditional oath.'

27. **ἐπομνύειν**, 'should take an oath besides,' an unusual meaning of the compound, which generally signifies no more than the simple *ὀμνύειν*. The *καί* indicates that these expeditions are to be independent of others which they may have to conduct.

The text of the decree was probably *οἱ δὲ στρατηγοὶ ὅταν ὀμνύωσι τὸν πάτριον ὅρκον ἐπομνύντων ὅτι καὶ δὶς ἀνὰ πᾶν ἔτος εἰς τὴν Μεγαρικὴν ἐμβαλοῦσιν*, where Cobet remarks on the archaic expression *ἀνὰ πᾶν ἔτος* and compares Thuc. IV 66, 1 *Μεγαρῆς οἱ ἐν τῇ πόλει πιεζόμενοι ὑπ' Ἀθηναίων τῷ πολέμῳ ἀεὶ κατ' ἔτος ἕκαστον δὶς ἐσβαλλόντων πανστρατιᾷ ἐς τὴν χώραν.*

29. **τὰς Θριασίας πύλας**: this, the old name of the Dipylon, as Plutarch explains, was in the original text. It was so called because it led to the Eleusinian deme Thria. Its other names were 'the Sacred (*ἱερά*) Gate' (*Sull.* c. 14, 3), and the *Κεραμεικαὶ πύλαι*, because it was between the Outer and Inner Ceramicus. The gate was in the N.W. city wall, between the Peiraic and Acharnian gates, *velut in ore urbis posita, maior aliquanto patentiorque quam ceterae*, as it is described by Livy XXXI c. 24. See also Baumeister *Denkmäler des kl. Alterth.* I 148 f., 160. An interesting account, with a view of its remains, is given in Miss Harrison's *Mythology and Monuments of Ancient Athens* pp. 7–9. It was here that Pausanias saw the grave (l. 28) of Anthemocritus.

§ 4 l. 32. **τὰς αἰτίας** *sc.* of their enmity to Athens. Cp. Isaeus 73, 37.

34. **δημώδεσι**, *pervulgatis*, 'hackneyed.' Cp. Aelian *V. H.* I c. 19 *ὁ δημώδης λόγος καὶ ἐς πάντας ἐκφοιτήσας*, III c. 3 *ταῦτα δημώδη καὶ ἐς πολλοὺς ἐκπεφοίτηκε.*

35. **τῶν Ἀχαρνέων**, 'the inhabitants of Acharnae' (Attica), c. 33, 3. Here the play of Aristophanes so called, vv. 524–527.

37. ΜΕΘΥϹΟΚΌΤΤΑΒΟΙ, 'in a drunken prank,' a comic word from *μέθυσος*, 'drunk with wine,' and *κότταβος* a game much in vogue at drinking parties. See Liddell-Scott *s. v.*

38. ΠΕΦΥϹΙΓΓΩΜΈΝΟΙ, 'primed as with garlic,' like fighting-cocks, from *φῦσιγξ*, 'the outer skin of the garlic'; hence

'infuriated,' 'exasperated,' like *ἐσκοροδισμένος Ach.* 166, *Eq.* 494. Cp. Xen. *Sympos.* c. 4, 9 *ἔνιοι τοὺς ἀλεκτρυόνας σκόροδα σιτίσαντες συμβάλλουσιν.* There is also probably a side allusion to the growth of garlic in the Megarid.

39. ἀντεξέκλεψαν Ἀσπασίας, 'stole in reprisal from Aspasia,' c. 24, 3. For the construction, cp. *Eq.* 1149 *ἀναγκάζω πάλιν ἐξεμεῖν ἅττ' ἂν κεκλόφωσί μου, Vesp.* 1368 *τὴν αὐλητρίδα τῶν ξυμποτῶν κλέψαντα, Thesm.* 813 *φορμὸν πυρῶν τἀνδρὸς κλέψασα.*

CHAPTER XXXI

§ **1** l. 1. **τὴν ἀρχήν** *sc. τοῦ ψηφίσματος*, proleptic accusative. **54**
For **ὅπως ἔσχεν**, cp. c. 10, 3.

2. **λυθῆναι**, c. 37, 2.

4. **πλήν**, *nisi quod*, 'only' his motive is disputed; cp. c. 34, 1. **οἱ μέν**, as Thucydides; see n. to c. 29, 3.

5. **ἐκ φρονήματος μεγάλου** is explained by *τὴν συγχώρησιν ἐξομολόγησιν ἀσθενείας ἡγούμενον*, and *μετὰ γνώμης κατὰ τὸ βέλτιστον*, 'combined with a wise calculation of the state's best interest,' by *πεῖραν ἐνδόσεως τὸ πρόσταγμα ἡγούμενον.*

6. **ἀπισχυρίσασθαι** *sc. πρὸς τὸ λυθῆναι*, 'made a firm stand against,' 'was violently opposed to (the suppression of the decree).' Cp. *Agis* c. 4 *πρὸς τὰς ἡδονὰς ἀπισχυρίσασθαι.*

7. **πεῖραν ἐνδόσεως**, 'as a test of submission,' whether they would yield to their demand or not. Thuc. I 140, 5 *τῆς μὲν γνώμης ἀεὶ τῆς αὐτῆς ἔχομαι, ὦ Ἀθηναῖοι, μὴ εἴκειν Πελοποννησίοις· . . . οἷς εἰ ξυγχωρήσετε, καὶ ἄλλο τι εὐθὺς ἐπιταχθήσεσθε ὡς φόβῳ καὶ τοῦτο ὑπακούσαντες.*

8. **ἐξομολόγησιν**, 'a confession' (post-classical). Cp. *Alex.* c. 62, 3, *Mor.* 987 D *ἐξομολόγησιν ἥττης*, 1118 E *αἰσχυνομένης ἀγνοίας ἐξομολόγησις, Lucull.* c. 22, 5 *ἐξομολόγησις δουλείας.*

9. **οἱ δέ** *sc. φασὶν αὐτόν.*

11. **πρὸς ἔνδειξιν**, 'with a view to a display.'

§ **2** l. 12. **χειρίστη**, in moral sense.

13. **πλείστους μάρτυρας**: among others, Aristophanes *Pax* 605 ff., and Ephorus whose account was accepted by Diodorus XII cc. 38 f.

Cp. *Mor.* 855 F *ἔτι τοίνυν ἐπὶ τῶν ὁμολογουμένων πεπρᾶχθαι, τὴν δ' αἰτίαν, ἀφ' ἧς πέπρακται, καὶ τὴν διάνοιαν ἐχόντων ἄδηλον, ὁ πρὸς τὸ χεῖρον εἰκάζων*

δυσμενής ἐστι καὶ κακοήθης· ὥσπερ οἱ κωμικοὶ τὸν πόλεμον ὑπὸ τοῦ Περικλέους ἐκκεκαῦσθαι δι' Ἀσπασίαν ἢ διὰ Φειδίαν ἀποφαίνοντες, οὐ φιλοτιμίᾳ τινὶ καὶ φιλονικίᾳ μᾶλλον ἢ στορέσαι τὸ φρόνημα Πελοποννησίων καὶ μηδενὸς ὑφεῖσθαι Λακεδαιμονίων ἐθελήσαντος.

14. **πλάστης**, 'modeller,' c. 12, 6.

15. **ἐργολάβος**, 'contractor.' **τοῦ ἀγάλματος**, 'the statue' of Pallas Parthenos, which was 26 Greek cubits in height. See O. Müller *A. A.* §§ 114, 116. The most colossal statue, the brazen Promachos, which, standing between the Parthenon and the Propylaea and towering over both, was seen by mariners at a great distance, was not yet finished when Phidias died.

16. **ὥσπερ εἴρηται**, c. 13, 9.

19. **ἐχθρούς**, in apposition to *τοὺς μέν*. **οἱ δέ**, others who were not his personal enemies (*δι' αὐτὸν ἐχθροί*) because of his position.

20. **ἐν ἐκείνῳ**, 'through him,' 'in his person' *sc.* Phidias. **ἔσοιτο**: G. *MT.*[2] § 128.

22. **ἐν ἀγορᾷ**: at the altar of the twelve gods.

23. **ἄδειαν**, 'protection,' 'indemnity' for the alleged embezzlement, in which he was himself concerned. *μήνυσις* was an information laid against a person by some one who had no right or inclination to appear as an accuser; it differed in this respect from *εἰσαγγελία*. Cp. *Timol.* c. 16, 4 *ἄδειαν ᾐτεῖτο παρὰ τοῦ Τιμολέοντος ἐπὶ τῷ πάντα μηνῦσαι*, *Cic.* c. 19, 2 *ψηφισαμένης ἄδειαν ἐπὶ μηνύσει τῆς βουλῆς*, *Alc.* c. 21, 2, Thuc. VIII 76, 2. See Schömann *de comitiis Athen.* p. 334. (See Addenda.) For *ἐπί*, cp. c. 17, 3; c. 24, 4.

§ 3 l. 24. **προσδεξαμένου**, 'receiving him favourably.' Cp. *Marc.* c. 2, 4 *μὴ προσδεχομένων τὴν ἐπίκλησιν*.

25. **ἐν ἐκκλησίᾳ**: c. 14, 1. It rested with the popular assembly to order a trial by jury. **διώξεως**: c. 10, 6; c. 32, 2.

55 26. **μέν**, 'although,' corresponds to *δέ* l. 31. The punishment for embezzlement (*κλοπὴ δημοσίων χρημάτων*) was payment of twice the amount embezzled.

27. **τῷ ἀγάλματι προσειργάσατο καὶ περιέθηκεν**, 'had superimposed it as an addition to (not, part and parcel of) the statue,' *Nic.–Crass.* c. 4, 1 *προσεργάσασθαι τὴν Ἀσίαν οἷς Πομπήϊος ἐπῆλθε*, Eur. *H. F.* 1012 *ὡς μηδὲν προσεργάσαιτο τοῖς δεδραμένοις*.

28. **γνώμῃ τοῦ Περικλέους**, 'by the advice of Pericles': cp. Thuc. II 13, 5 *ἀπέφαινε δ' (ὁ Περικλῆς) ἔχον τὸ ἄγαλμα τεσσαράκοντα τάλαντα σταθμὸν χρυσίου ἀπέφθου καὶ περιαιρετὸν εἶναι*

ἅπαν, χρησαμένους τε ἐπὶ σωτηρίᾳ ἔφη χρῆναι μὴ ἐλάσσω ἀντικαταστῆσαι πάλιν. Diodorus (XII 40, 3) gives fifty gold talents, and Philochorus (Sch. ad Arist. *Pax* 604) forty-four (= about £120,000) as the weight (*τὸν σταθμόν*) of the moveable drapery of the Parthenos; yet its thickness did not much exceed a line. O. Müller *A. A.* § 113, 2.

29. **περιελοῦσιν** (*sc. τὸ χρυσίον*) depends on *δυνατὸν εἶναι.*

30. **ὃ . . . ποιεῖν** *i.e. περιελόντας τὸ χρυσίον ἀποδεῖξαι τὸν σταθμόν.* The **καί** implies that they were not to be satisfied with accusing him; they ought to verify the fact for themselves.

§ 4 l. 33. **τὴν πρὸς Ἀμαζόνας μάχην ἐν τῇ ἀσπίδι ποιῶν**: the victory of the Athenians under the command of Theseus over the Amazons when they invaded Attica (*Thes.* c. 27, 3) was a very favourite subject of Attic art, as on one of the metopes of the north side of the Parthenon. Cp. Pliny *Nat. Hist.* XXXVI 4, 18 *sicuti eius in quo Amazonum proelium caelavit intumescente* ('convex') *ambitu parmae, eiusdem concava parte deorum et gigantum dimicationem.*

34. **ἐνετύπωσε**, 'cut in relief' or 'in intaglio.'

The shield which was brought from Athens by Viscount Strangford in 1864 and is now in the British Museum, professes to be a copy of the original shield, and it exhibits two figures which exactly tally with Plutarch's description—*i.e.* the bald old man, with both arms uplifted, about to slay an Amazon, and a fighting Greek close to him with the uplifted arm partly across his face. But Dr. A. S. Murray of the British Museum (*Encycl. Britann.* vol. XVIII p. 734) says with great probability:—'These portraits answer so minutely to the description of Plutarch that there can hardly be a doubt of their having been produced subsequently to illustrate some current story on which that description was founded. The workmanship is several centuries later than Phidias, and it would be strange, if the portraits for which he had paid with his life had been left for so long a time on the shield, or had even been allowed at any moment to be perpetuated in a copy. In answer to this objection it was fabled that the portraits had been so fixed on the shield that they could not be removed without bringing down the whole work.' See Aristotle (*de mundo* c. 6) *ὥστε ἐξ ἀνάγκης, εἴ τις βούλοιτο αὐτὸ περιαιρεῖν, τὸ σύμπαν ἄγαλμα λύειν τε καὶ συγχεῖν.* Cp. Cic. *Tusc.* I 15, 34 *Phidias sui similem speciem inclusit in clypeo Minervae, cum inscribere non liceret.* (See Addenda.)

35. **πέτρον ἐπηρμένου**, 'poising a large stone which he has lifted.' Cp. *Pelop.–Marc.* c. 3, 1 *διηρμένος κοπίδα καὶ παίειν μέλλων πολέμιον.* In the Lenormant Statuette of Athena—a rude figure which was found in 1859 near the Mouseion at Athens, and of which there is a cast (97) in the South Kensington Museum—among the reliefs of the Amazonomachia the figure of the bald Phidias is clearly seen in the attitude here described. In the relief on the Strangford Shield he is represented as wielding an axe instead of poising a stone.

37. **ἐνέθηκε** *sc. τῇ ἀσπίδι.*

39. **πρὸ τῆς ὄψεως**, c. 35, 2.

40. **οἷον ἐπικρύπτειν βούλεται κτλ.**, 'wishes so to say' (looks as if it wished) to conceal the likeness, though it is plainly visible on either side,' *i.e.* the face was only partly covered by the hand, and could be seen on either side of it.

§ **5** l. 42. **μὲν οὖν**: c. 28, 3.

43. **ἀπαχθείς**: c. 24, 7. **νοσήσας**, ingressive aorist participle (c. 7, 6; c. 9, 4), expressing the cause, and so answering to the dat. *φαρμάκοις*. The death of Phidias took place in Ol. 87, 1 = 432 B.C. This tradition of the cause rests on the authority of Ephorus. Philochorus makes him die in Elis. See HSauppe *die Qu. etc.* p. 32.

44. **ἐπὶ διαβολῇ . . . παρασκευασάντων**, 'which his enemies contrived with a view to bringing discredit on Pericles,' as though it were he that had poisoned him in order to get rid of his evidence as an accessory, whose revelations might injure him. For *ἐπὶ διαβολῇ* cp. c. 28, 3.

46. **γράψαντος Γλύκωνος**, 'on the motion of Glycon,' c. 32, 2.

47. **ἀτέλειαν**, 'exemption from public burdens' (*λητουργίαι*) such as the choregia etc. Thus was an honour bestowed on deserving citizens and metoeci given him as *μήνυτρα*.

48. **τοῦ ἀνθρώπου**, c. 5, 2; c. 34, 1.

CHAPTER XXXII

56 § **1** l. 2. **δίκην ἔφευγεν**: c. 10, 5. *ἀσέβεια* included all cases of breach of reverence due to the gods, which of course were of great variety. What the particular offence committed by Aspasia was, is unknown. **Ἑρμίππου**: c. 33, 7.

3. **προσκατηγοροῦντος κτλ.**, 'accusing her besides' of *προαγωγεία*: cp. c. 24, 3.

4. **Περικλεῖ . . . εἰς τὸ αὐτὸ φοιτώσας**, 'frequenting the same place as Pericles.' Cp. c. 13, 9. For *εἰς τὸ αὐτό* (*una, eundem in locum*, c. 11, 2) with dat., cp. *Num.* c. 4, 7 *ἆρ' ἄξιόν ἐστιν . . . ἀπιστεῖν εἰ Σαλεύκῳ καὶ Μίνῳ . . . εἰς τὸ αὐτὸ ἐφοίτα τὸ δαιμόνιον; Alex.* c. 48, 5 *ἐκέλευσε* (*τὸ γύναιον*) *φοιτᾶν εἰς ταὐτὸ τῷ Φιλώτᾳ, Artox.* c. 19, 2 *εἰς τὸ αὐτὸ φοιτᾶν καὶ συνδειπνεῖν ἀλλήλαις.*

5. **ὑποδέχοιτο**, 'received into her house.' Cp. c. 13, 9.

6. **ψήφισμα**: Plutarch here refers to three psephisms. In the first, that of Diopeithes, Cobet traces archaic phrases of the original text in *τὰ θεῖα* for *θεούς* and *περὶ τῶν μεταρσίων* for *π. τ.*

μετεώρων. Diopeithes, like Lampon his brother-diviner (*χρησμολόγος*), was the butt of contemporary comic poets for his fanaticism and superstition. See my *Onomasticon Aristophan.* p. 808 a. He was opposed to the teaching of Anaxagoras, like most of the genuine old Athenians, *Nic.* c. 23, 3.

7. **εἰσαγγέλλεσθαι**: 'should be liable to the criminal process called *εἰσαγγελία*,' c. 31, 3. This was a criminal information before the *Βουλή* or *'Εκκλησία*, designed to reach offences against the state which were not noticed or not described by law. But as this would have been applicable, without any decree, to such cases as are mentioned in the text, it would seem that the decree of Diopeithes must either have charged certain magistrates to enquire into such offences or have offered a reward to an informer (*Thirlwall*). **τοὺς τὰ θεῖα μὴ νομίζοντας**, 'all those who did not believe in gods,' the usual charge against philosophers, to which Socrates also was subjected. For *τὰ θεῖα*, cp. c. 6, 1.

8. **λόγους**, 'lessons,' c. 6, 1. **τῶν μεταρσίων**, c. 5, 1.

9. **ἀπερειδόμενος . . . τὴν ὑπόνοιαν**, 'directing his suspicion against Pericles.' Cp. *Mor.* 198 C *τῶν εὐτυχημάτων τὴν νέμεσιν εἰς τὸν οἶκον ἀπερεισαμένης τῆς τύχης.*

§ 2 l. 11. **δεχομένου**, c. 13, 10. **προσιεμένου**, 'being pleased with,' *Them.* c. 22, 1 *τῶν πολιτῶν ἡδέως τὰς διαβολὰς προσιεμένων*, *Marc.* c. 19, 2 *τοῦτον οὐδὲ ὅλως προσήκατο τὸν λόγον*, Herod. VI 123 *οὐ προσίεμαι τὴν διαβολήν.*

12. **οὕτως ἤδη**, when the people were in this mood, 'just then' was the opportunity for getting the decree passed. These adverbs joined to the principal verb of the sentence give greater emphasis to the temporal relation of the participle. Cp. c. 7, 2 and see G. *MT.*[2] § 855.

13. **κυροῦται**, 'is ratified.' The Dracontides here mentioned may be the same as the commander of the expedition to Corcyra, c. 29, 3. Another of the name appears in the *Wasps* of Aristophanes l. 157, where the Scholiast describes him as *πονηρὸς καὶ πλείσταις καταδίκαις ἐνεχόμενος*: the same name reappears under the Thirty Tyrants, and it would seem that he was the mover of the establishment of their authority.
ὅπως οἱ λόγοι . . . ἀποτεθεῖεν, 'to the effect that the accounts of the public moneys he had expended should be deposited with the Prytanes.' For the optative after *ὅπως* in an object clause after a verb of commanding etc., see G. *MT.*[2] § 355. It is not certain whether, in addition to his office of *στρατηγός*, Pericles was also *ταμίας* or *ἐπιμελητὴς τῆς κοινῆς προσόδου*—an appointment which was held for four years. The proper

officials for examining and passing such accounts were the λογισταί, and therefore we must assume that the proposal of Dracontides had reference to some extraordinary payments of Pericles. Cp. c. 23, 1. The extraordinary mode of voting also, which was intended to give the procedure greater solemnity, on which see *Them.* c. 17, 1, points to the same conclusion. The altar meant is that in the temple of Athena Polias.

17. **ἐν τῇ πόλει,** 'in the acropolis': cp. c. 37, 1, *Pelop.* c. 18, 1 *τὰς γὰρ ἀκροπόλεις ἐπιεικῶς (plerumque) οἱ τότε πόλεις ὠνόμαζον.* The town was properly called ἄστυ. Hagnon, probably the father of Theramenes one of the Thirty, was a leading democratic statesman, Xen. *Hell.* II iii 30, see *Nic.* c. 2, 1. Such amendments and supplementary clauses were added on the Tablet in the following form :—Ἅγνων εἶπεν· τὰ μὲν ἄλλα καθάπερ Δρακοντίδης. By Hagnon's amendment the preliminaries of the legal process were more strictly defined. There were 1501 jurors also in the trial of Demosthenes in the affair of Harpalus, and in other extraordinary trials.

18. **τοῦ ψηφίσματος** with ἀφεῖλε (c. 30, 4), not, as partitive gen., with τοῦτο, which refers to the procedure of which mention is made.

19. **κρίνεσθαι τὴν δίκην κτλ.,** 'that the cause should be tried (in the ordinary way but) before a body of 1500 jurors.' The same number of dicasts was empanelled to try Demosthenes on a charge of venality, Dinarch. *c. Dem.* § 107. Lysias *c. Agor.* § 35 speaks of 2000 in a case of high treason, and Dinarch. *c. Dem.* § 52 of 2500 in an εἰσαγγελία.

21. **κλοπῆς** *sc.* δίωξιν, 'a prosecution for embezzlement,' c. 31, 3. **δώρων,** 'bribery.' **ἀδικίου,** 'for wrong done to the interest or property of the state,' an archaic term. After verbs of accusing such genitive forms in -ιου are frequent, *e.g.* λειποταξίου, ἐνοικίου, ἀποστασίου, ἀγαμίου. Which of these names should be given to the offence for which Pericles was to be arraigned, depended in part upon the tribunal, in part on the accuser, to determine.

All three words are, as Cobet remarks, taken from the original text of Hagnon's psephism. He compares Arist. *Nub.* 591 :—

ἢν Κλέωνα τὸν λάρον δώρων ἑλόντες καὶ κλοπῆς
εἶτα φιμώσητε τούτου 'ν τῷ ξύλῳ τὸν αὐχένα,

Andoc. *de myst.* p. 10, 20 οὗτοι δ' αὖ ἦσαν ὁπόσοι κλοπῆς ἢ δώρων ὄφλοιεν· τούτους ἔδει καὶ αὐτοὺς καὶ τοὺς ἐκ τούτων ἀτίμους εἶναι.

§ 3 l. 23. **ἐξῃτήσατο,** 'begged off.' The aor. implies that his suit was successful. Cp. *Pyrrh.* c. 3, 3 ἐξαιτουμένων τῶν πολεμίων (the child Pyrrhus) οὐκ ἐξέδωκεν, *Cat. mi.* c. 16, 4, *Alex.* c. 11, 4, Xen. *Anab.* I i 3 συλλαμβάνει Κῦρον ὡς ἀποκτενῶν, ἡ δὲ

μήτηρ ἐξαιτησαμένη αὐτὸν ἀποπέμπει, Luke XXII 31 *ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς*, 'hath procured you to be given up to him.'

24. **παρὰ τὴν δίκην**, not, as Stewart translates, 'contrary to justice' as if *παρὰ δίκην*, but 'during the trial.' Cp. *Pelop.* c. 25, 7 *καὶ τὸν μὲν Χάρωνα παρὰ πᾶσαν τὴν δίκην ἐγκωμιάζων ἀφθόνως διετέλεσε*, *Them.* c. 8, 1 with my note *ad l.*
Αἰσχίνης, c. 24, 4. Athenaeus XIII 589 E quotes Antisthenes as the author of this story: *Ἀντισθένης δ' ὁ Σωκρατικὸς ἐρασθέντα φησὶν αὐτὸν (τὸν Περικλέα) Ἀσπασίας δὶς τῆς ἡμέρας εἰσιόντα καὶ ἐξιόντα ἀπ' αὐτῆς ἀσπάζεσθαι τὴν ἄνθρωπον, καὶ φευγούσης ποτὲ αὐτῆς γραφὴν ἀσεβείας λέγων ὑπὲρ αὐτῆς πλείονα ἐδάκρυσεν ἢ ὅτε ὑπὲρ τοῦ βίου καὶ τῆς οὐσίας ἐκινδύνευε.*

27. **ἐξέκλεψε**, 'got him out of the way,' c. 25, 3, *Them.* c. 24, 3, *Philop.* c. 5, 1 *τοὺς πολίτας τῆς πόλεως ἐξέκλεψε προσμαχόμενος τοῖς ἐπιδιώκουσι*, Dem. *c. Timocr.* § 80 *ἐκκλέπτων* (*sc.* iudicibus et poenae) *τὸν ἠδικηκότα καὶ τὴν παράδοσιν αὐτοῦ τὴν τοῖς ἕνδεκα*, Polyb. 4, 81, 7 *ἐκκλαπεὶς διὰ φίλων*, Xen. *Hell.* V 4, 12 *ἦσαν δέ τινες οἳ ὑπὸ Ἀθηναίων ἐξεκλάπησαν καὶ διεσώθησαν*. In *Nic.* c. 23, 2 Plut. says that Anaxagoras was thrown into prison, from which he was rescued by Pericles. After leaving Athens he went to Lampsacus, where he spent the remainder of his life. The lines 292–301 in the *Medea* of Euripides were probably written in view of the treatment of Anaxagoras.

29. **προσέπταισε**, 'fell foul of,' 'came into collision with,' 57
though not directly. So *Cat. mi.* c. 30, 2 *νομίζων οὐ μικρὰ προσπταίσειν τῷ Κάτωνι μὴ φίλῳ γενομένῳ*. Cp. the allusion in Arist. *Pax* 605 ff.

31. **ὑποτυφόμενον**, *gliscentem*, 'beginning to burn secretly.' Cp. Diodor. XII 39, 3 *ὁ δὲ Περικλῆς εἰδὼς τὸν δῆμον ἐν μὲν τοῖς πολεμικοῖς ἔργοις θαυμάζοντα τοὺς ἀγαθοὺς ἄνδρας διὰ τὰς κατεπειγούσας χρείας, κατὰ δὲ τὴν εἰρήνην τοὺς αὐτοὺς συκοφαντοῦντα διὰ τὴν σχολὴν καὶ φθόνον, ἔκρινε συμφέρειν αὐτῷ τὴν πόλιν ἐμβαλεῖν εἰς μέγαν πόλεμον, ὅπως χρείαν ἔχουσα τῆς Περικλέους ἀρετῆς καὶ στρατηγίας μὴ προσδέχηται τὰς κατ' αὐτοῦ διαβολὰς μηδ' ἔχῃ σχολὴν καὶ χρόνον ἐξετάζειν ἀκριβῶς τὸν περὶ τῶν χρημάτων λόγον.*
διασκεδάσειν, un-Attic form for *διασκεδᾶν*.

35. **ἐκείνῳ** is substituted, as in c. 33, 2, for the reflexive pronoun, as if from the biographer's point of view, probably because of the reflexive *ἑαυτὴν* which follows. **ἀξίωμα**, c. 37, 1.

36. **ἀναθείσης**, 'confiding,' 'entrusting.' Cp. *Mor.* 263 C *τῇ γυναικὶ τὴν ἀρχὴν καὶ τὴν πόλιν ἀναθείς*, 794 D, Thuc. VIII 82, 1 *στρατηγὸν αὐτὸν εἵλοντο καὶ τὰ πράγματα πάντα ἀνετίθεσαν*, Arist. *Nub.* 1454 *ὑμῖν ἀναθεὶς ἅπαντα τἀμὰ πράγματα.*

38. **ἐνδοῦναι**, c. 30, 1.

CHAPTER XXXIII

§ 1 l. 3. **καταλυθέντος**: c. 6, 2; c. 25, 1. **εἰς πάντα μαλακωτέροις χρήσονται**, 'will find them more easy to deal with in every respect,' more compliant towards any demand they may make.

Cp. *Brut.* c. 50, 4 χρώμενος (αὐτῷ) εἰς πάντα πιστῷ καὶ βεβαίῳ διετέλεσε, *Sertor.* c. 12, 1 ἐχρῆτο (αὐτοῖς) πρὸς ἅπαντα μετριωτέροις, *Cat. ma.* c. 13, 5 οἷς ἀεὶ πιστοῖς ἐχρῆτο καὶ προθύμοις, *Mar.* c. 5, 5 χαλεποῖς χρώμενος τοῖς δικασταῖς, *Lucull.* c. 30, 3 χαλεποῖς χρώμενοι καὶ δυσπειθέσι τοῖς στρατιώταις, *Sull.* c. 5, 3, *Timol.* c. 12, 4, *Alc.* c. 20, 4, Xen. *Oec.* c. 3, 11, c. 13, 10 πιθανωτέροις ἀνθρώποις χρῆσθαι, *Hier.* c. 5, 10. There is a similar use of the Latin *uti*, as Plaut. *Trin.* IV 1, 8 *placido te et clementi . . . usus sum in alto*, Cic. *Ep. ad fam.* IX 1 *cum placatis his utor*, Planc. *ad Cic.* x. 21 *scripsi tibi biduo ante confidere me bono Lepido esse usurum.*

5. **τὸ ἄγος ἐλαύνειν**, a formula meaning 'to get rid of the blood-guilty' (τὸ ἄγος = τοὺς ἐναγεῖς). The allusion is to some circumstances which had happened nearly two centuries before. Certain conspirators with Cylon at their head, who had taken refuge in the temple of Minerva, gave themselves up on condition of their lives being spared, and were then sacrilegiously murdered. The persons guilty of this offence against the deity (ἀλιτήριοι τῆς θεοῦ, Ar. *Eq.* 445) were expelled, together with Megacles who was archon at the time, but were recalled later. In B.C. 508 they were expelled again by Cleomenes, king of Sparta, but they soon afterwards returned to Athens—amongst them the Alcmaeonidae, the family to which Pericles' mother Agariste (c. 3, 1), the niece of Cleisthenes, belonged. See p. 81.

Thuc. I 127 remarks upon the motives of the Spartans:—τοῦτο δὴ τὸ ἄγος οἱ Λακεδαιμόνιοι ἐλαύνειν ἐκέλευον δῆθεν τοῖς θεοῖς πρῶτον τιμωροῦντες, εἰδότες δὲ Περικλέα τὸν Ξανθίππου προσεχόμενον αὐτῷ κατὰ τὴν μητέρα καὶ νομίζοντες ἐκπεσόντος αὐτοῦ ῥᾷόν σφισι προχωρεῖν τὰ ἀπὸ τῶν Ἀθηναίων. οὐ μέντοι τοσοῦτον ἤλπιζον παθεῖν ἂν αὐτὸν τοῦτο ὅσον διαβολὴν οἴσειν αὐτῷ πρὸς τὴν πόλιν, ὡς καὶ διὰ τὴν ἐκείνου ξυμφορὰν τὸ μέρος ἔσται ὁ πόλεμος.

8. **περιέστη εἰς τοὐναντίον**, 'had the contrary effect' to what they intended. Cp. c. 6, 2.

11. **πίστιν ἔσχε**: see n. to c. 13, 10; c. 24, 4; c. 29, 5.

12. **ὡς**: l. 27, c. 5, 4; c. 14, 1; c. 16, 1.

§ 2 l. 15. **τὸν Ἀρχίδαμον**: c. 8, 4. **ἔχοντα**, 'with.'

58 18. **ἐκείνου**: c. 32, 3. **ξενίαν**, 'friendly relation.'

19. **διαβολῆς . . . ἐνδιδοὺς ἀφορμάς**, 'on purpose to give

his 'enemies a handle for traducing him,' *Them.* c. 23, 1. With the same object in view, Hannibal spared the property of his opponent Fabius Maximus, *Fab.* c. 7, 2, Liv. XXII 23, 4.

21. **τὰς ἐπαύλεις,** 'the homesteads' upon it. Cp. Thuc. II 13, 1 *τοὺς ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίας, ἢν ἄρα μὴ δῃώσωσιν οἱ πολέμιοι ὥσπερ καὶ τὰ τῶν ἄλλων, ἀφίησιν αὐτὰ δημόσια εἶναι.*

22. **ἐπιδίδωσιν,** 'offers as a free gift.'

§ 3 l. 22. **ἐμβάλλουσιν** : this was in 431 B.C.

23. **στρατῷ μεγάλῳ,** c. 10, 1.

26. **'Αχαρνάς,** the largest of the demes or townships of Attica, about 7½ miles north of Athens, c. 30, 4.

Thucydides (II 20, 4) gives the reason why he took up a position there :— *ἅμα γὰρ αὐτῷ ὁ χῶρος ἐπιτήδειος ἐφαίνετο ἐνστρατοπεδεῦσαι, ἅμα δὲ καὶ οἱ 'Αχαρνῆς μέγα μέρος ὄντες τῆς πόλεως (τρισχίλιοι γὰρ ὁπλῖται ἐγένοντο) οὐ περιόψεσθαι ἐδόκουν τὰ σφέτερα διαφθαρέντα ἀλλ' ὁρμήσειν καὶ τοὺς πάντας ἐς μάχην.*

28. **ὑπ' ὀργῆς** : cp. Arist. *Vesp.* 1083 *ὑπ' ὀργῆς τὴν χελύνην ἐσθίων*, *Pax* 613 *πίθος πληγεὶς ὑπ' ὀργῆς ἀντελάκτισεν πίθῳ*, *Ran.* 854 *κεφαλαίῳ τὸν κρόταφόν σου ῥήματι θενὼν ὑπ' ὀργῆς*, *Lys.* 504 *χαλεπὸν ὑπὸ τῆς ὀργῆς αὐτὰς (τὰς χεῖρας) ἴσχειν.*

§ 4 l. 31. **πρὸς τοὺς ἑξακισμυρίους Πελοποννησίων** :

The same number is given also in *Mor.* 784 E, and by Aristides (after Plutarch) *de IV viris* p. 189 ed. Dind., where the Schol. remarks :— *ἐπιτηδὲς αὔξει τοὺς Λάκωνας, δεικνὺς εὐλόγως οὐκ ἐπεξιόντα τὸν Περικλέα.* The statement of 60,000 must be an exaggeration, though Androtion (*fr.* 45, Schol. to Soph. *Oed. C.* 697) puts the number still higher at 100,000. Thuc. gives no definite number ; he merely says that a levy of two-thirds (*τὰ δύο μέρη*) was contributed by each state (II c. 10, 2), while he makes Archidamus say that it was the largest army ever raised by the Peloponnesians (c. 11, 1).

32. **Βοιωτῶν** : Thuc. II 12, 5 *Βοιωτοὶ δὲ μέρος μὲν τὸ σφέτερον καὶ τοὺς ἱππέας παρείχοντο Πελοποννησίοις ξυστρατεύειν, τοῖς δὲ λειπομένοις ἐς Πλάταιαν ἐλθόντες τὴν γῆν ἐδῄουν.*

33. **ὑπὲρ αὐτῆς τῆς πόλεως κτλ.,** 'to risk no less than the existence of the city itself (with nothing between it and the enemy) in a single engagement.'

35. **τοὺς . . . δυσπαθοῦντας πρὸς τὰ γιγνόμενα,** 'those who were impatient at the present proceedings,' *i.e.* the devastation of their lands. For *πρός*, see Gr. Ind. *s. v.*

37. **δένδρα,** 'fruit trees.' **τμηθέντα καὶ κοπέντα,** 'though hewed and hacked.'

§ 5 l. 39. **τὸν δὲ δῆμον . . . οὐ συνῆγε** : Pericles was within his rights as *στρατηγὸς αὐτοκράτωρ* in preventing the regular meeting (*κυρία ἐκκλησία*) which was in ordinary times held

in each prytany. Cp. Thuc. II 22, 1, Περικλῆς δὲ ὁρῶν μὲν αὐτοὺς πρὸς τὸ παρὸν χαλεπαίνοντας καὶ οὐ τὰ ἄριστα φρονοῦντας, πιστεύων δὲ ὀρθῶς γιγνώσκειν περὶ τοῦ μὴ ἐπεξιέναι, ἐκκλησίαν τε οὐκ ἐποίει αὐτῶν οὐδὲ ξύλλογον ('special meeting') οὐδένα, τοῦ μὴ ὀργῇ τι μᾶλλον ἢ γνώμῃ ξυνελθόντας ἐξαμαρτεῖν, τήν τε πόλιν ἐφύλασσε καὶ δι' ἡσυχίας μάλιστα ὅσον ἐδύνατο εἶχεν.

40. **δεδιὼς βιασθῆναι**: for the infinitive after a verb of fearing, see note to c. 7, 1. **παρὰ γνώμην**, 'against his inclination' (or 'judgment'). Cp. *Nic.* c. 11, 2 παρὰ γνώμην βιαζόμενος (αὐτοὺς) πρὸς τὸ συμφέρον, *Marc.* c. 25, 1 βιασθῆναι παρὰ γνώμην μὴ βουλόμενος, Thuc. IV 123, 2, VI 9, 2.

42. **κατιόντος**, 'sweeping down': cp. *Cam.* c. 34, 3 πνεύματος μεγάλου κατιόντος ἀπὸ τῶν ὀρῶν, *Lucull.* c. 10, 2 ἅμ' ἡμέρᾳ σάλον εἶχεν ἡ θάλασσα κατιόντος ἀκρίτου πνεύματος.

ἐν πελάγει, 'in the open sea.' For the omission of the article, see n. to c. 19, 3 and cp. *Them.* c. 14, 2.

43. **κατατείνας τὰ ὅπλα**, 'drawing the cordage and cables taut.' **χρῆται τῇ τέχνῃ**, 'acts according to his art.'

59 44. **ἐπιβατῶν**, 'passengers,' not as in c. 28, 1.

47. **ἐχρῆτο τοῖς αὑτοῦ λογισμοῖς**, 'exercised his own judgment'; cp. c. 26, 2, *Cat. mi.* c. 58, 4, c. 68, 4; *Dem.* c. 20, 1. The opposite is προέσθαι τοὺς αὑτοῦ λογισμούς, *Per.–Fab.* c. 1, 4.
βραχέα φροντίζων κτλ., 'little heeding them.' Cp. *Alex.* c. 15, 5 ἐλάχιστα φροντίζειν ἐκείνης ἔφη, *Cat. ma.* c. 19, 1, [Dem.] περὶ τῶν πρὸς Ἀλέξανδρον § 4 βραχὺ φροντίσας ὑμῶν.

§ 6 l. 49. **δεόμενοι προσέκειντο**, 'kept urging him with entreaties,' 'putting pressure upon him.' Cp. *Sol.* c. 14, 2 προσέκειντο τῷ Σόλωνι τυραννίδα προξενοῦντες, Thuc. VII c. 18, 1 ὁ Ἀλκιβιάδης προσκείμενος ἐδίδασκε, c. 78, 3, VIII 52, 2 ὁ Ἀλκ. προθύμως τὸν Τισσαφέρνη θεραπεύων προσέκειτο.

51. **χόροι**, 'the comic choruses.' See cr. n.

53. **τὰ πράγματα**, *rem publicam*, c. 39, 5.

§ 7 l. 54. **ἐπεφύετο** *sc.* αὐτῷ, 'made an attack upon him.' Illustrations of Plutarch's use of this verb are given in my n. to *Nic.* c. 10, 3. Cleon is the celebrated demagogue, who was the object of Aristophanes' ridicule in the *Knights*.

55. **διὰ τῆς πρὸς ἐκεῖνον ὀργῆς . . . τὴν δημαγωγίαν**, 'making use of the general angry feeling against Pericles as a stepping-stone to the leadership of the people.'

57. **ποιήσαντος**, 'composed by'; so γράψαντος c. 32, 2. The anapaestic lines (τἀνάπαιστα) are taken from the play

ent[illegible]ed Μοῖραι (Mein. II 395, Kock I 236–7), which was brought ou[illegible] Ol. 87, 2 soon after the first invasion of Attica.

58. βασιλεῦ σατύρων dicitur et propter libidines quibus deditus esse ferebatur et propter imbellem ignaviam. Cf. Eur. *Cycl.* 630–655. Satyros amicos Periclis—ad obsequium et adulationem pronos—interpretatur Meinekius (*Kock*).

61. ψυχὴ δὲ Τέλητος ὕπεστιν, 'but (beneath your fine talk) you have (only) the spirit of a Teles'; probably some notorious coward of the day. Kock raises a doubt as to the reading, objecting to the introduction of a paroemiac verse in the middle of an anapaestic system, whereas it is generally found at the close. His conjecture ψυχὴν δ' ἀτέλεστος ὑπεξίστης, *nihil eorum quae promisisti efficiens id unum curas quo modo animam periculis subtrahas*, has not a genuine ring and will not find many supporters.

62. κἀγχειριδίου δ' ἀκόνῃ κτλ.: the reading and meaning of these verses are alike obscure. Koraës paraphrases them thus:—*καὶ οὕτω δειλὸς εἶ ὥστε βρύχειν τοὺς ὀδόντας κἂν μόνον αἴσθῃ [illegible] ψόφον ἐγχειριδίου κοπίδος (τούτεστι μικροτάτου ἐγχειριδίου) θηγομένης ἐν ἀκόνῃ σκληρᾷ.* Blass retains the vulgate *ἀκόνη σκληρὰ παραθηγομένη βρύκει κοπίδας* and conjectures *δηχθεῖσ'* for *δηχθείς*, and extracts this far-fetched meaning:—'even the whetstone of a poniard, so hard is it, eats into knives, when they are sharpened upon it, bitten by the flashing ('steel' he should have said, but he substitutes *παρ' ὑπόνοιαν*) Cleon,' with a direct reference to Pericles. So must Pericles also, were he not an arrant coward, be excited and embittered through the destructive iron (*i.e.* devastation) of the enemy and through Cleon's onslaught. Meineke extracts a somewhat different meaning from the last line:—'his verbis significat Cleonis pugnam identidem poscentis ferocia Periclem compelli ut ad arma capessenda se promptum esse confidat.'

64. **αἴθωνι**, as applied to Cleon, means 'violent,' 'impetuous.' It is a parody of the Homeric *αἴθωνι σιδήρῳ* (*Il.* 4, 485) and *αἴθων λέων* (10, 24). Cp. Thuc. III 36, 5, where Cleon is called *βιαιότατος τῶν πολιτῶν*, Diodor. XII 55, 8 *ὠμὸς τὸν τρόπον καὶ βίαιος.*

CHAPTER XXXIV

§ **1** l. 1. **πλήν** for *πλὴν ἀλλά*, *ceterum*, 'however,' in breaking off and passing to another subject (post-classical), c. 31, 1. 60
ὑπ' οὐδενὸς ἐκινήθη τῶν τοιούτων, 'was not moved, stirred

from his purpose, by any such things,' the importunity of his friends and the scoffs of his enemies. The article is used because the notion of a separate class is made prominent.

2. **σιωπῇ**, adverbial dative of manner, like *ὀργῇ*, *βίᾳ*, *σπουδῇ*, *ἀνοίᾳ*, *κόσμῳ*.

4. **ἐπὶ τὴν Πελοπόννησον**, 'against (*i.e.* to make descents on the coast of) the Peloponnese,' Thuc. II 23, 1.

6. **οἰκουρῶν**, § 4 l. 40, c. 11, 1.

7. **διὰ χειρὸς ἔχων**, 'keeping tight in hand' *i.e.* under control.

Cp. *Cic.* c. 16, 1 *τὴν πόλιν εἶχε διὰ χειρός*, *Sert.* c. 6, 5 *διὰ χειρὸς εἶχε τὰς πόλεις*, *Demetr.* c. 5, 4 *τὰς πόλεις διὰ χειρὸς εἶχε*, *Num.* c. 6, 3 *τὰς ἡνίας διὰ χειρὸς ἔχειν*, *Mar.* c. 10, 3 *διὰ χειρὸς εἶχεν* (Jugurtham regem), *Eum.* c. 4, 1 *τὴν ὅμορον Ἀρμενίαν διὰ χειρὸς ἕξοντα*, Thuc. II 13, 2 *τὰ τῶν ξυμμάχων διὰ χειρὸς ἔχειν*, Lucian *Eun.* c. 13 *διὰ χειρὸς ἔχει τὸ πρᾶγμα*, Arist. *Vesp.* 597 *φυλάττει ἡμᾶς διὰ χειρὸς ἔχων*. So *διὰ στόματος ἔχειν τινα* Plut. *Nic.* c. 9, 5, Xen. *Cyr.* I iv 25.

8. **ἀπηλλάγησαν**, c. 21, 1. **θεραπεύων**, 'making himself agreeable to,' *Agis* c. 13, 2; *Sert.* c. 6, 3; *Cleom.* c. 6, 1; *Phoc.* c. 21, 4.

9. **ὅμως**, notwithstanding the departure of the Peloponnesians. **ἀσχάλλοντας** is a poetical word, rare in good Attic prose; cp. Dem. *Mid.* § 125 *ἐπὶ τῷ διδόναι δίκην ἀσχάλλειν*. Plutarch uses it most often absolutely, but sometimes with a participle or the dative, as *Mor.* 26 B.

11. **ἀνελάμβανε**, c. 9, 2. **κληρουχίας**, c. 9, 1.

12. **ἔγραφεν**, c. 10, 3.

Αἰγινήτας: Thuc. II 27, 1 *ἀνέστησαν δὲ καὶ Αἰγινήτας ἐν τῷ αὐτῷ θέρει τούτῳ ἐξ Αἰγίνης Ἀθηναῖοι αὐτούς τε καὶ παῖδας καὶ γυναῖκας, ἐπικαλέσαντες οὐχ ἥκιστα τοῦ πολέμου σφισιν αἰτίους εἶναι* (c. 29, 4)· *καὶ τὴν Αἴγιναν ἀσφαλέστερον ἐφαίνετο, τῇ Πελοποννήσῳ ἐπικειμένην* (c. 8, 5), *αὐτῶν πέμψαντες ἐποίκους ἔχειν*, Diod. XII 44, 2 *Ἀθηναῖοι δ' ἐγκαλοῦντες Αἰγινήταις ὡς συνηργηκόσι Λακεδαιμονίοις ἀνέστησαν αὐτοὺς ἐκ τῆς πόλεως· ἐκ δὲ τῶν πολιτῶν οἰκήτορας ἐκπέμψαντες κατεκληρούχησαν τήν τε Αἴγιναν καὶ τὴν χώραν. Λακεδαιμόνιοι δὲ τοῖς ἐκπεπτωκόσιν Αἰγινήταις ἔδωκαν οἰκεῖν τὰς καλουμένας Θυραίας.* This was as a set-off to the settlement of the Messenians at Ithome and from this point the exiles continued to molest the Athenians, until in B.C. 424 they were attacked and cut down to a man. They were re-established in their island by Lysander after the battle of Aegospotamos B.C. 405.

§ 2 l. 15. **καὶ γάρ**: this *καί* corresponds to that before *κατὰ γῆν* in next line; cp. c. 24, 6.

17. **χώραν τε** corresponds to **κώμας τε** to which **καὶ πόλεις** is coupled.

19. **πᾶσαν**: Thuc. II 31, 2 says *δῃώσαντες τὰ πολλὰ τῆς γῆς* (*sc.* *τῆς Μεγαρίδος*) *ἀνεχώρησαν*, Diod. XII 44, 3 *πορθήσας*

τὴν χώραν καὶ τὰς κτήσεις αὐτῶν λυμηνάμενος μετὰ πολλῆς ὠφελείας ('booty') *ἐπανῆλθεν εἰς τὰς Ἀθήνας.* **ᾗ καὶ δῆλον,** 'whence (whereby) indeed it is plain' (because the Peloponnesians suffered so much).

20. **δρῶντες** *sc. οἱ πολέμιοι.*

23. **(ἂν) ταχέως ἀπεῖπον,** 'they would have soon called off,' 'given up,' c. 36, 4. See Greek Index *s.v.*

They did in fact give up the war and went back to Sparta; but Archidamus returned the next year, though Plutarch takes no notice of this circumstance; and it was during this, his second incursion, that the pestilence broke out (*Wrangham*).

25. See the speech of Pericles, Thuc. I 140. Note that **προηγόρευσεν** is an unclassical form for *προεῖπεν*, only the present and imperfect of *ἀγορεύειν* and its compounds being used in the best Attic prose.

§ **3** l. 28. **νῦν δέ**, 'as it was,' 'as the case stood,' is always in **61**
this sense preceded by an unreal hypothesis, and is parallel to the protasis of the sentence which it contradicts.
πρῶτον μέν: there is no *ἔπειτα* or *ἔπειτα δέ* to correspond. Plut. had some other casualty in his mind, such as the death of Pericles, which however he omits. **ἡ λοιμώδης φθορά** (*ἡ λοιμώδης νόσος* Thuc. I 23, 3), the famous plague so vividly described in its origin, symptoms and effects by Thucydides (II cc. 47–54), who was himself a sufferer by it. **ἐνέπεσε**, 'attacked.' Cp. Thuc. II 49, 2 *λὺγξ τοῖς πλείοσιν ἐνέπεσε δεινή*, Dem. *de f. l.* § 259 *νόσημα δεινὸν ἐμπέπτωκεν εἰς τὴν* Ἑλλάδα.

29. **κατενεμήθη,** 'ravaged,' properly of cattle 'pasturing bare.' Cp. *Artox.* c. 23, 3 *ἀλφοῦ κατανεμηθέντος αὐτῆς τὸ σῶμα*, *Mor.* 548 F *ἡ χρόνοις ὕστερον πολλοῖς ἀψαμένη νόσος καὶ καταvεμηθεῖσα τοῦ σώματος*, Thuc. II 54, 5 *ἐπενείματο δὲ Ἀθήνας μὲν μάλιστα.* So Virg. *Georg.* IV 458 *artus depascitur arida febris.* In the course of three years the Athenian loss was 4400 hoplites and 300 cavalry, that is, respectively a third and fourth of the whole number, Thuc. III 87, 2, cl. II 13.

30. **δύναμιν,** *robur.*

31. **κακούμενοι,** c. 29, 4.

32. **ἠγριώθησαν**, *efferati sunt.*

33. **καθάπερ ἰατρὸν ἢ πατέρα**, 'as (patients) do to a physician or (children) to a father.'

34. **παραφρονήσαντες**, ingressive aor., 'in a fit of delirium,' with *τῇ νόσῳ.*

37. **συμφόρησις,** 'crowding together.' So *Oth.* c. 14, 2 *ἡ δ' ἐπὶ τοσοῦτο σωρεία καὶ συμφόρησις.*

Cp. *Nic.* c. 6, 3 τοῦ δὲ λοιμοῦ τὴν πλείστην αἰτίαν ἔλαβε Περικλῆς διὰ τὸν πόλεμον εἰς τὸ ἄστυ κατακλείσας τὸν ἀπὸ τῆς χώρας ὄχλον ἐκ τῆς μεταβολῆς τῶν τόπων καὶ διαίτης ἀήθους γενομένου, Thuc. II 52, 1 οἰκιῶν γὰρ οὐχ ὑπαρχουσῶν ἀλλ' ἐν καλύβαις πνιγηραῖς ὥρᾳ ἔτους διαιτωμένων ὁ φθόρος ἐγίγνετο οὐδενὶ κόσμῳ, ἀλλὰ καὶ νεκροὶ ἐπ' ἀλλήλοις <καὶ> ἀποθνήσκοντες ἔκειντο καὶ ἐν ταῖς ὁδοῖς ἐκαλινδοῦντο καὶ περὶ τὰς κρήνας ἁπάσας ἡμιθνῆτες τοῦ ὕδατος ἐπιθυμίᾳ.

38. **ἀπεργάζεται**, 'causes.'

§ **4** l. 39. **πνιγηροῖς**, 'stifling' from the great heat.

40. **οἰκουρόν** (c. 11, 2))(**ἀναπεπταμένης**, 'indoors')('in the open air.' Cp. *Erot.* c. 6 τῆς ἐν ἡλίῳ καθαρᾶς καὶ ἀναπεπταμένης διατριβῆς, *Them.* c. 8, 2 with my note *ad l.*

42. **ὁ . . . καταχεάμενος**, 'who caused to pour in.'
τὸν ἀπὸ τῆς χώρας: for the attraction, cp. c. 3, 3 note, c. 27, 4.

45. **ἀναπίμπλασθαι**, *impleri*, 'to be infected.' Thuc. II 51, 2 ἕτερος ἀφ' ἑτέρου θεραπείας ἀναπιμπλάμενοι ὥσπερ τὰ πρόβατα ἔθνῃσκον.

46. **μηδεμίαν**, unclassical for *οὐδεμίαν*: see note to c. 23, 1; c. 29, 2.

47. **ἀναψυχήν**, 'relief,' 'respite,' a poetical word.

CHAPTER XXXV

§ **1** l. 1. **ταῦτα ἰᾶσθαι**, *sc.* τὰ κακά. Cp. *Alc.* c. 25, 6 ἐπεχείρησαν ἰᾶσθαι μείζονι κακῷ τὸ κακόν, *Alc.–Cor.* c. 2, 5 πολλαῖς δεήσεσι μίαν ἰωμένων ὀργήν, *Dem.* c. 7, 2, *Sol.* c. 29, 3 εἴ τις αὐτοῦ τὴν ἐπιθυμίαν ἰάσαιτο τῆς τυραννίδος, Eur. *Or.* 651 ἁμαρτίαν τῆς σῆς γυναικὸς ἀδικίαν τ' ἰώμενος, Thuc. V 65, 2 κακὸν κακῷ ἰᾶσθαι.

2. **παραλυπεῖν**, 'to inflict annoyance besides.' παρά might also imply stealthiness or suddenness, as in παρεισπίπτειν, *Pelop.* c. 11, 6; παρεισάγειν *Lyc.* c. 28, 4; παρεισρεῖν *ib.* c. 27, 3; παραδύεσθαι *Erot.* c. 5.

3. **ἐπλήρου**, 'manned.' Hence πλήρωμα, 'crew.' This was the second expedition, under the command of Pericles himself, who had been re-elected Strategus in Hecatombaeon 430 B.C.

Thuc. II 56, 1 ἔτι δ' αὐτῶν (*sc.* τῶν Πελοποννησίων) ἐν τῷ πεδίῳ ὄντων (before they had moved on to the S.E. coast district of Attica), ἑκατὸν νεῶν ἐπίπλουν τῇ Πελοποννήσῳ παρεσκευάζετο καί, ἐπειδὴ ἑτοῖμα ἦν, ἀνήγετο· ἦγε δ' ἐπὶ τῶν νεῶν ὁπλίτας Ἀθηναίων τετρακισχιλίους καὶ ἱππέας τριακοσίους ἐν ναυσὶν ἱππαγωγοῖς πρῶτον τότε ἐκ τῶν παλαιῶν νεῶν ποιηθείσαις. These are the transports which called forth the joke of Aristophanes (*Eq.* 599 ff.) for their novelty.

5. **ἀναβιβασάμενος**, 'causing to embark,' Thuc. VII 33, 4. 62

7. **ἀπὸ τοσαύτης ἰσχύος**: c. 39, 1. Cp. *Philop.* c. 10, 1 *ἀπὸ μεγάλης δυνάμεως ἐπιβουλεύοντα πᾶσι Πελοποννησίοις*, *Pyrrh.* c. 14, 6, c. 18, 4, *Pel.* c. 17, 6.

11. **τὸν ἥλιον ἐκλιπεῖν**: Plutarch has confounded two expeditions. The solar eclipse (not total) happened not on this occasion but a year earlier, the 3rd of August 431 B.C. = Ol. 87, 2, when Pericles was not in command. See Thuc. II 28.

The incident is recorded with many variations in later writers. Valerius Max. VIII 11 ext. 1 makes Pericles explain the phenomenon in the popular assembly:—*Pericles processit in medium et quae a praeceptore suo Anaxagora pertinentia ad solis et lunae cursum acceperat disseruit.* Cp. *Nic.* c. 23, Cic. *Rep.* I c. 16, 25.

13. **σημεῖον**, c. 6, 3.

§ **2** l. 14. **περίφοβον** *sc.* *ὄντα*. G. *MT.*[2] §§ 902, 884.

15. **διηπορημένον**, 'puzzled what to do.' **τὴν χλαμύδα**, 'his military cloak.'

17. **παρακαλύψας** *sc.* *αὐτόν* or *τὰς ὄψεις αὐτοῦ*. So *παρακαλύπτεσθαι* is used by Plato *Rep.* 439 E for 'to cover one's face,' so as to avoid seeing a disagreeable object.

This use of **μή** = *num*, 'whether,' in an indirect question with the indicative, where the answer expected is negative, is common in late Greek. G. *MT.*[2] § 369 note 1. Cp. *Cat. ma.* c. 24, 1 *ἠρώτησε τὸν πατέρα μή τι μεμφόμενος . . . μητρυιὰν ἐπάγεται*, *Demetr.* c. 9, 5 *ἠρώτα μή τις εἴληφέ τι τῶν ἐκείνου*. So after *πυνθάνεσθαι* and its compounds *Sol.* c. 6, 2, *Arist.* c. 7, 6 etc., after *ἐπερέσθαι* *Alex.* c. 27, 3 and *ἐπισκοπεῖν* *ib.* c. 22, 5, after *γράφειν* *ib.* c. 41, 2 *γράψον πῶς ἔχεις καὶ μή τινές σε τῶν συγκυνηγετούντων ἐγκατέλιπον*, after *ἀποπειρᾶσθαι* *Cleom.* c. 37 *ἀπεπειρᾶτο μή τις διαλανθάνει ζῶν*, and *εἰδέναι* *Phoc.* c. 32, 4 *οὐκ οἶδα μὴ μεῖζόν τι παραβαίνει*.

18. **οὐκ ἔφη** *sc.* *οἴεσθαι*, *negavit se putare.*

22. **σχολαῖς**, *eruditorum disputationibus.* Cp. *Mor.* 25 C *ταῦτα ἐν ταῖς σχολαῖς ἀκούομεν*, 790 D, 796 C, *Philop.* c. 2, 3, *Cleom.* c. 30, 2, *Arat.* c. 29, 6.

§ **3** l. 23. **δ' οὖν**, c. 26, 2; c. 27, 1. **οὔτε . . . τε**: c. 18, 1.

25. **τὴν ἱερὰν Ἐπίδαυρον**: Epidaurus was an important town on the east coast of Argolis, famous for its temple of Asclepius and its theatre. The possession of this place would have been valuable, as it lay on the road to Argos. (Its colony Epidaurus Limera was situated on the east coast of Laconia, Thuc. VII 18, 3.) Cp. Thuc. II 56, 4 *ἀφικόμενοι δὲ εἰς Ἐπίδαυρον τῆς Πελοποννήσου ἔτεμον τῆς γῆς τὴν πολλὴν καὶ πρὸς τὴν πόλιν προσβαλόντες ἐς ἐλπίδα μὲν ἦλθον τοῦ ἑλεῖν, οὐ μέντοι προεχώρησέ γε.* There is nothing said here about a siege (*πολιορκία*).

For *ἱεράν*, cp. Pausan. 2, 26, 3 *Ἀσκληπιοῦ ἱερὰν μάλιστα εἶναι τὴν γῆν συμβέβηκε*, Strabo *Geogr.* VIII p. 374 *καὶ αὕτη δ' οὐκ ἄσημος ἡ πόλις καὶ*

μάλιστα διὰ τὴν ἐπιφάνειαν τοῦ Ἀσκληπιοῦ θεραπεύειν νόσους παντοδάπας πεπιστευμένου καὶ τὸ ἱερὸν πλῆρες ἔχοντος ἀεὶ τῶν τε καμνόντων καὶ τῶν ἀνακειμένων πινάκων.

26. **διὰ τὴν νόσον**: cp. Thuc. II 57, 1 *ἡ νόσος ἔν τε τῇ στρατιᾷ τοὺς Ἀθηναίους ἔφθειρε καὶ ἐν τῇ πόλει.*

27. **τοὺς ὁπωσοῦν συμμίξαντας**, 'those who held any sort of communication with,' 'came into ever so little contact with them.'

29. **χαλεπῶς διακειμένους**, 'exasperated.' Thuc. II 59, 1 *μετὰ δὲ τὴν δευτέραν εἰσβολὴν τῶν Πελ. οἱ Ἀθηναῖοι . . . τὸν Περικλέα ἐν αἰτίᾳ εἶχον ὡς πείσαντα σφᾶς πολεμεῖν καὶ δι' ἐκεῖνον ταῖς ξυμφοραῖς περιπεπτωκότες.*

30. **παρηγορεῖν**: Thuc. II 65, 1 *ἐπειρᾶτο τοὺς Ἀθηναίους τῆς ἐς αὐτὸν ὀργῆς παραλύειν*, *ibid.* 3 *οὐ μέντοι πρότερόν γε οἱ ξύμπαντες ἐπαύσαντο ἐν ὀργῇ ἔχοντες αὐτὸν πρὶν ἐζημίωσαν χρήμασιν.*

63 § **4** l. 31. **παρέλυσε** (*sc. αὐτούς*), *liberavit eos.*

32. **πρότερον ἤ**, 'until,' only after past tenses. G. *MT.*[2] § 653.

33. **γενομένους κυρίους**, 'because they had become masters of his fate,' *i.e.* in their capacity of judges who could punish him according to will.

Cp. Diod. XII 45, 4 *τὸν Περικλέα νομίζοντες αἴτιον αὐτοῖς γεγονέναι τοῦ πολέμου δι' ὀργῆς εἶχον. διόπερ ἀποστήσαντες αὐτὸν τῆς στρατηγίας καὶ μικράς τινας ἀφορμὰς ἐγκλημάτων λαβόντες ἐζημίωσαν αὐτὸν ὀγδοήκοντα ταλάντοις.* Both Plutarch and Diodorus err in their statement that he was deprived of his command by the sentence which condemned him. An unfounded charge of embezzlement (*κλοπῆς*, Plat. *Gorg.* 516 A) was made against him as *στρατηγός* in a special *ἐκκλησία* on the vote of confidence (*ἐπιχειροτονία*) and he was brought to trial soon after he had entered on his new yearly office, so that his re-election could not take place until the next year B.C. 429.

35. **οἱ τὸν ἐλάχιστον** *sc. γράφοντες.*

36. **πεντήκοντα**: Diodorus gives still more, 80 talents.

39. **Ἰδομενεύς**: c. 10, 5. The technical term in such cases was *συνήγορος*, not *κατήγορος* which Plutarch uses again c. 10, 5.

40. Simmias is mentioned also in *Mor.* 805 C as an opponent and rival of Pericles.

41. **Ἡρακλείδης**: c. 27, 3.

CHAPTER XXXVI

§ **1** l. 1. **τὰ μὲν δημόσια παύσεσθαι κτλ.**, 'but although his public troubles were not like (c. 23, 1) to last long, now

that the people had discharged their passion on him (or, if with Blass we read εἰς τοῦτο, 'in this trial') with the blow they inflicted, just as a bee leaves its sting behind it in the wound it inflicts, yet his domestic affairs . . .' Cp. Plat. *Phaed.* 190 F ὥσπερ μέλιττα τὸ κέντρον ἐγκαταλιπὼν οἰχήσομαι.

3. **ἀφεικότων**, c. 8, 3.

5. **κατά**, 'at the time of,' 'during.'

6. **στάσει**, 'discord.'

7. **πόρρωθεν**, 'for a long time back.'

9. **Ξάνθιππος**: he was named after his paternal grandfather according to custom. His loose manner of life is mentioned by Antisthenes the Socratic, also ap. Athenae. V 220 D.

10. **πολυτελεῖ**, c. 9, 1. **συνοικῶν**, c. 24, 2.

12. **ἀκρίβειαν**, c. 16, 5.

13. **γλίσχρως καὶ κατὰ μικρὸν αὐτῷ χορηγοῦντος**, 'making 64 him a meagre allowance and in driblets.' Cp. *Alc.* c. 25, 1; c. 35, 4 γλίσχρως χορηγῶν, *Cleom.* c. 27, 2 γλίσχρως καὶ μόλις πορίζοντα, Plat. *Rep.* 553 C γλίσχρως καὶ κατὰ μικρὸν φειδόμενος. For χορηγεῖν, cp. c. 14, 2.

§ 2 l. 15. **ἔλαβεν**, 'he borrowed.'

16. **ἀπαιτοῦντος** *sc.* from Pericles.

17. **καὶ δίκην αὐτῷ προσέλαχε**, '(so far from paying him) he even brought an action against him to boot' for encouraging his son in extravagance. Cp. Dem. *or. c. Zenoth.* § 9 οὐκ ἐλήλυθε μόνον ἀλλὰ καὶ τοῦ σίτου τοῦ ἡμετέρου ἀμφισβητήσας ἡμῖν δίκην προσείληχεν. Ξάνθιππος is in epexegetic apposition to τὸ μειράκιον: so *Luc.* c. 2, 5 τὸ μειράκιον ὁ Πτολεμαῖος.

18. **ἐπὶ τούτῳ**, *propter hoc*, with χαλεπῶς διατεθείς.

19. **ἐκφέρων**, *efferens*, 'disclosing,' 'divulging,' as *Pyrrh.* c. 5, 5, *Cleom.* c. 35, 3, Arist. *Eccl.* 442 τἀπόρρητ' ἐκφέρειν, Herod. IX 5. **ἐπὶ γέλωτι**, 'to raise a laugh.' Cp. *Ran.* 404 ἐπὶ γέλωτι κἀπ' εὐτελείᾳ, *risus parsimoniaeque causa.*

20. **διατριβάς**, 'philosophical conversations.' See my note to *Them.* c. 2, 3.

21. **σοφιστῶν**, c. 4, 1.

§ 3 l. 21. **πεντάθλου**, 'one who contended in the πένταθλον' or *quinquertium*, which consisted of ἅλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην (Simonides).

22. **πατάξαντος**, the proper active aorist, as πληγείς is the passive participle of τύπτειν, *ferire.* Cobet *V. L.* 335 ff.

24. **ἀναλῶσαι** infin. of ἀνήλωσα, not ἀνάλωσα which is only a dialectic form. Meisterhans *Gr.*² p. 137, note 1203 d.

διαποροῦντα, c. 24, 1. Protagoras of Abdera (480–411 B.C.), the first who called himself a sophist, and distinguished himself as such at Athens, where he accumulated a large fortune. The discussion of such questions served the sophists as an advertisement of their eristic skill.

25. **τὸν βαλόντα μᾶλλον**: *μᾶλλον* non ad *βαλόντα* sed ad *ἤ* pertinet. Dictum enim fuerit, si hanc lectionem sequamur, pro *ἢ μᾶλλον τὸν βαλόντα* (*Stephanus*).

26. **τοὺς ἀγωνοθέτας**, 'the judges of the games,' who were public officials, not to be identified, as is done in the *Dict. of Antiqq.* vol. I ed. 3, with the *ἀθλοθέται* (c. 13, 6). **κατὰ τὸν ὀρθότατον λόγον**: there is here an allusion to Protagoras' characteristic use of the expressions *ὀρθός* and *ὀρθότης* in his discussions on language.

27. **τοῦ πάθους**: cp. Herod. II 133 *μετὰ τὸ τῆς θυγατρὸς πάθος*, *i.e. mortem.* **πρὸς δὲ τούτοις** (c. 11, 4) answers to *πρῶτον μέν.*

28. **περὶ τῆς γυναικός**, *de sua ipsius uxore:* see c. 13, 11.

29. **Στησίμβροτος**: c. 26, 1.

30. **τοὺς πολλούς**, c. 7, 1. **καὶ ὅλως**, c. 21, 1; c. 29, 3.

33. **νοσήσας**, c. 31, 5.

§ **4** l. 35. **κηδεστῶν**, c. 11, 1.

37. **ἀπεῖπεν**, c. 34, 2.

38. **προὔδωκε τὸ φρόνημα**, 'gave up his high spirit.' Cp. *Cleom.* c. 38, 1 *καίπερ οὖσα γενναία γυνὴ προὔδωκε τὸ φρόνημα πρὸς τὸ τῆς συμφορᾶς μέγεθος.*

65 39. **ὑπό**, *prae;* see Gr. Ind. *s. v.* **ἀλλ' οὐδὲ κλαίων οὔτε κηδεύων οὔτε πρὸς τάφῳ τινός**, 'nay, he was not seen even weeping, either at the performance of funeral rites or later at the grave of any of his nearest relations.' Plut. prefers the use of the indef. pronoun *τις* after the neg. *οὐδέ*, cp. c. 39, 1, Stegmann p. 24. For *ἀλλ' οὐδέ* see note to c. 28, 2.

41. **πρίν γε δὴ . . . ἀποβαλεῖν**: there is a different story told by Protagoras, who was an eye-witness, in *Mor.* 118 D E, which is probably borrowed from the same source as that of Valerius Max. V 10 ext. 1:— *τῶν γὰρ υἱέων νεηνιῶν ὄντων καὶ καλῶν, ἐν ὀκτὼ δὲ ταῖς πάσῃσιν ἡμέρῃσιν ἀποθανόντων, νηπενθέως ἀνέτλη.*

§ **5** l. 44. **καμφθείς**, 'bowed down.'

45. **ἐπιφέρων στέφανον**, 'as he was placing the wreath on the dead body.'

46. **ἡττήθη τοῦ πάθους πρός κτλ.**, 'he was overcome by his

emotion at the sight' of the lifeless body: Plutarch has a decided predilection for this use of *πρός*: cp. c. 33, 4; c. 35, 1.

47. **κλαυθμὸν ῥῆξαι**, 'burst into wailing.' Cp. Soph. *Trach.* 919 *δακρύων ῥήξασα θερμὰ νάματα*, Virg. *Aen.* IV 553 *tantos illa suo rumpebat pectore questus*, XI 377 *dat gemitum rumpitque has imo pectore voces.*

CHAPTER XXXVII

§ **1** l. 1. **τῶν ἄλλων** is to be taken with **ῥητόρων** ('politicians,' c. 7, 5), as well as **στρατηγῶν**.

2. **εἰς τὸν πόλεμον** with *πειρωμένης*.

3. **βάρος**, 'preponderance,' 'influence' (unclassical). **ἰσόρροπον**, 'of equal weight (as *ἡγεμών*) with' (the *ἡγεμονία*), hence 'adequate.'

4. **ἐχέγγυον πρός**, lit. 'giving security for,' hence 'sufficiently strong for,' 'competent for.' Cp. *Aem. Paul.* c. 8, 6 *ἅμα τῇ βασιλείᾳ διεδέξατο τὴν πρὸς Ῥωμαίους ἔχθραν οὐκ ὢν ἐχέγγυος ἐνεγκεῖν διὰ μικρότητα καὶ μοχθηρίαν ἤθους.* **ἡγεμονίαν**: c. 15, 1.

6. **καλούσης**, 'calling him,' as expressing the universal wish, not as inviting him officially. Cp. Aesch. *de f. l.* § 84 *βοώντων ὑμῶν καὶ τοὺς προέδρους ἐπὶ τὸ βῆμα καλούντων.* **τὸ στρατήγιον**, the official meeting-place or Board-room of the ten *στρατηγοί* at Athens; *Mor.* 813 E *εὐσταλεστέραν δεῖ τὴν χλαμύδα ποιεῖν καὶ βλέπειν ἀπὸ τοῦ στρατηγίου πρὸς τὸ βῆμα*, *Nic.* c. 5, 1; c. 15, 2, Aesch. *Ctes.* § 146, *de f. l.* § 85.

During the period of his administration the centre of gravity of public life all lay in this office. It was as Strategus that Pericles carried through the most important laws; as such he was the acting president of the Republic; and the helmet with which he caused himself to be represented by the sculptors served not to conceal the pointed form of his skull, as the comic poets mockingly averred (c. 3, 2), but to indicate the dictatorial power of the general-in-chief as the real foundation of his authority of government. The importance of the Strategy, as held by him, probably also explains the use of the word in Sophocles, e.g. *Antig.* 8. E. Curtius *Gr. Hist.* II 456-7, 599.

8. Alcibiades was a near relative and ward of Pericles. Cp. *Alc.* c. 1, 1 *τοῦ δὲ Ἀλκιβιάδου Περικλῆς καὶ Ἀρίφρων οἱ Ξανθίππου, προσήκοντες κατὰ γένος, ἐπετρόπευον*, Xen. *Mem.* I ii 40 *λέγεται Ἀλκιβιάδην, πρὶν εἴκοσιν ἐτῶν εἶναι, Περικλεῖ ἐπιτρόπῳ μὲν ὄντι ἑαυτοῦ προστάτῃ δὲ τῆς πόλεως τοιάδε διαλεχθῆναι περὶ νόμων*, Isocr. *or.* 16 § 28 *Ἀλκιβιάδης κατελείφθη μὲν ὀρφανός, ὁ γὰρ πατὴρ αὐτοῦ μαχόμενος ἐν Κορωνείᾳ*

τοῖς πολεμίοις ἀπέθανεν, ἐπετροπεύθη δ' ὑπὸ Περικλέους. The double relationship between them will be seen at a glance by referring to the family pedigree, c. 3, 1. Diodorus (XII 38) and Valerius Maximus (III 1) speak of Alcibiades as the nephew (*ἀδελφιδοῦς*) of Pericles.

9. **προελθεῖν**, 'to go out,' 'appear in public.' Cp. c. 27, 4, *Nic.* c. 13, 5, *Cat. mi.* c. 59, 1, *Brut.* c. 15, 1, *Dem.* c. 7, 3 *ὑπὲρ τοῦ μηδὲ βουλομένῳ πάνυ προελθεῖν ἐνδέχεσθαι δι' αἰσχύνην.*

§ **2** l. 10. **τὴν ἀγνωμοσύνην** : see note to c. 2, 4.

11. **ὑποδεξάμενος**, 'undertaking,' a post-classical meaning of the verb.

12. **τὰ πράγματα**, 'state affairs,' c. 33, 6 ; c. 39, 5.
στρατηγὸς αἱρεθείς *sc. αὐτοκράτωρ* as before, but by an extraordinary additional election, as the representative of the entire civic community, perhaps because three strategi had fallen in Chalcidice. Cp. Thuc. II 65, 4 *στρατηγὸν εἵλοντο καὶ πάντα τὰ πράγματα ἐπέτρεψαν.* Diodorus (XII 45, 5) says *ἠναγκάζοντο πάλιν τὸν Περικλέα στρατηγὸν αἱρεῖσθαι*, when they found that the Spartans were not desirous *καταλύσασθαι τὸν πόλεμον.* As to the method of election of the strategi, see Aristot. *'Αθ. πολ.* c. 43 *χειροτονοῦσι δὲ καὶ τὰς πρὸς τὸν πόλεμον (ἀρχὰς) ἁπάσας.*

13. **λυθῆναι**, 'should be broken,' *i.e.* an exception should be made to it in this one instance. Cp. *Arist.* c. 8, 1 *λύσαντες τὸν νόμον ἐψηφίσαντο τοῖς μεθεστῶσι κάθοδον.*

τὸν περὶ τῶν νόθων νόμον : see note to c. 24, 6. The statement of Plutarch on this subject, which was impugned by Duncker and Zimmermann (*De nothorum Athenis condicione*, Berlin 1886), is now confirmed by Aristot. *'Αθ. πολ.* c. 26, 4 *ἐπὶ 'Αντιδότου διὰ τὸ πλῆθος τῶν πολιτῶν Περικλέους εἰπόντος ἔγνωσαν μὴ μετέχειν τῆς πόλεως ὃς ἂν μὴ ἐξ ἀμφοῖν ἀστοῖν ᾖ γεγονώς*, where, however, the motive for introducing such a measure can scarcely be correct, because he himself bears witness to the heavy losses incurred in the war. (Isocr. *de pac.* § 88 at a later date says :—*ἔλαθον σφᾶς αὐτοὺς τοὺς μὲν τάφους τοὺς δημοσίους τῶν πολιτῶν ἐμπλήσαντες τὰς δὲ φρατρίας καὶ τὰ γραμματεῖα τὰ ληξιαρχικὰ τῶν οὐδὲν ἐν τῇ πόλει προσηκόντων.*) The rights and material advantages attached in the time of Pericles to Athenian citizenship naturally made the possession of it more coveted on the one hand and caused greater exclusiveness on the other. The recent development of the city was the cause of a great increase of intercourse with foreigners, while it gave employ to the citizens in the confederate cities : hence the number of mixed marriages increased in an unusual degree, and the Athenian citizenship was combined with foreign elements in one or other of many ways. In the time of war especially, as later during the Peloponnesian war, irregular admissions into the phratriae and demi became frequent. In spite of the bill of Pericles, many persons succeeded in the next generation in obtaining the rights of citizens illegally.

66 15. **ἐρημίᾳ διαδοχῆς**, 'from default of succession.' Cp. *Agis* c. 11, 4 *ὡς διαδοχῆς ἔρημον ἀνέλοιτο τὸ βασίλειον*, Athenae.

593 A Δημήτριος ὁ τῆς διαδοχῆς τελευταῖος, and [Dem.] *Macart.* § 73 ἐπιμέλειαν ἐποιησάμην τοῦ οἴκου τοῦ Ἁγνίου ὅπως μὴ ἐξερημωθήσεται. **τὸν οἶκον ἐκλίποι**, 'should fail the house.' Cp. Plat. *Legg.* 657 D τὸ παρ' ἡμῖν ἡμᾶς ἐκλείπει νῦν, Lys. p. 113, 39 ἐκλελοίπασιν ὑμᾶς αἱ προφάσεις.

16. In the view of some historians the statute was only a revival of one of Solon's which had fallen into disuse in course of time, as is shown by the cases of Cleisthenes, Themistocles, Cimon and Hippocrates the grandfather of Pericles; all of whom were μητρόξενοι and yet in full possession of civic rights. It was also revived at a later period under Eucleides, Athenae. XIII 577 B; cp. Dem. *Eubul.* § 30 τοῖς χρόνοις οὕτω φαίνεται γεγονὼς ὥστε, εἰ καὶ κατὰ θάτερα ἀστὸς ἦν, εἶναι πολίτην προσήκειν αὐτόν, γέγονε γὰρ πρὸ Εὐκλείδου.

§ 3 l. 17. **ἀκμάζων ἐν τῇ πολιτείᾳ**: cp. c. 13, 1.

18. **πρὸ πάνυ πολλῶν χρόνων**: in B.C. 445.

19. **ὥσπερ εἴρηται**, c. 36, 1.

21. **ἐκ δυεῖν Ἀθηναίων**: the Attic expression would be ἐκ δυοῖν (c. 27, 4) ἀστοῖν.

22. **τοῦ βασιλέως τῶν Αἰγυπτίων**: this was Inarus, son of Psammetichus or, according to Philochorus ap. Schol. Arist. *Vesp.* 718, Psammetichus himself, an ally of the Athenians, in B.C. 445/444. Duncker quoted by Busolt thinks that the king was neither Inarus nor his father, but Amyrtaeus.

23. **δωρειάν** in apposition to μεδίμνους.

24. **διανέμεσθαι**, 'to divide amongst themselves,' reciprocal middle, cp. *Them.* c. 4, 1.

26. **ἀνεφύοντο**, 'kept springing up one after another.' Cp. *Thes.* c. 17, 1 αὖθις ἀνεφύοντο τῷ Αἰγεῖ διαβολαὶ πρὸς τοὺς πολίτας, *Arist.* c. 26, 1 φησὶ τὸν δῆμον ἀναφῦσαι πλῆθος συκοφαντῶν. **ἐκ τοῦ γράμματος**, 'as a consequence of that statute.' Cp. *Ti. Gr.* c. 8, 2 ἐγράφη νόμος . . . καὶ ἐπέσχε τὴν πλεονεξίαν τὸ γράμμα τοῦτο.

27. **τέως**, 'up to that time,' 'before.'

28. **παρορωμένοις**, 'overlooked.' *Luc.* c. 39, 5 οὐ τὰ παρορώμενα καὶ λανθάνοντα πλείονα τῶν φαινομένων ἐστί. **συκοφαντήμασι περιέπιπτον**, 'incurred vexatious informations,' and were declared νόθοι. *Cam.* c. 2, 2 πληγῇ περιπεσών, Lys. p. 108, 21 περιπίπτειν συκοφάνταις, Herod. I 96 περιπίπτοντες ἀδίκοισι γνώμῃσι, Aesch. *or. c. Tim.* § 165 λοιδορίαις περιπίπτων, Dem. *or. Phil.* II 34 τῇ ὑμῶν ὀργῇ περιπεσεῖν, *Ep.* II 15 τῇ πρὸς ἅπαντας τοὺς ἐν ταῖς αἰτίαις ὀργῇ περιπέπτωκα ἀδίκως.

§ 4 l. 29. **ἐπράθησαν . . . ἁλόντες**, 'were convicted and sold for slaves.' The severity of the punishment and the

number of the victims has induced editors to substitute some other verb such as *ἐφάνησαν* (*Koraës*), *ἐφωράθησαν* (*Orelli*), *ἀπηλάθησαν* (*Clinton*, *Cobet* who remarks that the Athenians would have said *ἀπεψηφίσθησαν*), *ἀπεκρίθησαν*. But the matter is fully explained by Dionysius *judic. de Isaeo* v p. 617 ed. Reiske, who says : *ἐγράφη γὰρ δή τις ὑπὸ τῶν Ἀθηναίων νόμος, ἐξέτασιν γίγνεσθαι τῶν πολιτῶν κατὰ δήμους· τὸν δὲ ἀποψηφισθέντα ὑπὸ τῶν δημοτῶν τῆς πολιτείας μὴ μετέχειν, τοῖς δὲ ἀδίκως ἀποψηφισθεῖσιν ἔφεσιν εἰς τὸ δικαστήριον εἶναι προσκαλεσαμένοις τοὺς δημότας· καὶ ἐὰν τὸ δεύτερον ἐξελεγχθῶσι, πεπρᾶσθαι αὐτοὺς καὶ τὰ χρήματα εἶναι δημόσια.* There is a statement to the same effect given in the argument to the speech of Demosthenes against Eubulides.

31. According to Philochorus *l.c.*, the number retained on the burgher-roll was 14,240, and the number excluded as *παρέγγραφοι* not fewer than 4760, so that the list before revision contained exactly 19,000 : *τῆς δὲ διανομῆς γενομένης τοῦ σίτου ξενηλασίαν ἐποίησαν Ἀθηναῖοι καὶ ἐν τῷ διακρίνειν τοὺς αὐθιγενεῖς εὗρον καὶ ἑτέρους τετρακισχιλίους ἑπτακοσίους ἑξήκοντα ξένους παρεγγεγραμμένους.*

§ 5 l. 33. **ὄντος δεινοῦ τοῦ . . . λυθῆναι**, 'although it was a grave matter that the statute which had been enforced against so many people should be broken in the interest of the very person who had carried it.'

67 36. **περὶ τὸν οἶκον** : see n. to c. 2, 3 ; c. 8, 1.

37. **τῆς ὑπεροψίας**, c. 5, 3.

38. **ἐπέκλασε**, 'softened,' 'touched their hearts.' Cp. *Them.* c. 10, 5 with my note. **δόξαντες**, *rati.*

39. **νεμεσητὰ παθεῖν**, 'that he had been punished by Nemesis.' See Greek Index *s.v. νεμεσητός*. Aelian *V.H.* VI 10 in speaking of the same law adds :—*μετῆλθε δὲ ἄρα αὐτὸν ἡ ἐκ τοῦ νόμου νέμεσις, οἱ γὰρ δύο παῖδες οἵπερ ἦστην αὐτῷ κατὰ τὴν νόσον τοῦ λοιμοῦ ἀπέθανον*, *ib.* XIII 24. **ἀνθρωπίνων δεῖσθαι**, 'that his request was no more than was natural for a man to make and men to grant,' *i.e.* 'moderate.' See the exx. of this meaning given by Field in his *Otium Norv.* p. 108. AJacob explains it somewhat differently '"et qu'il avait besoin de mesures humaines," c'est-à-dire prises par les hommes, par opposition à celles (*νεμεσητά*) que les dieux semblaient avoir prises contre lui.'

40. **ἀπογράψασθαι**, 'should have the name of his *νόθος* registered in the family *φρατρία*,' so that he might be legitimated and admitted to civic rights. Such registration was usual in the first year after birth. Pericles the younger is designated as Χολαργεύς in *CIA.* I 188. Cobet points out that *ἀπογράφεσθαι* is not the Attic expression, but either *εἰσάγειν εἰς τοὺς φρατέρας* or *ἐγγράφειν εἰς τὸ ληξιαρχικὸν γραμματεῖον*. Cp. Ar. *Av.* 1669.

42. **ὕστερον**: in B.C. 406 = Ol. 93, 2 the Athenian fleet defeated the Peloponnesian under the command of Callicratidas off the islands Arginusae (coast of Aeolis). The Athenian ships were prevented by a storm from picking up the seamen off the wrecked vessels; in consequence all the generals were deposed except Conon, only six out of the ten returned to Athens—Pericles, Diomedon, Lysias, Aristocrates, Thrasyllus, and Crasinides—and these were condemned by an illegal process and executed. Diodor. XIII 98, 101, Xen. *Hell.* I 6, 28 ff.

CHAPTER XXXVIII

§ **1** l. 1. **τότε**: two and a half years after the beginning of the Peloponnesian war (Thuc. II 65, 6), therefore in the spring of B.C. 429 = Ol. 87, 4.

2. **λαβέσθαι λαβήν**: cp. *Mor.* 78 B *εἰλημμένος ἣν προσήκει λαβὴν ὑπὸ φιλοσοφίας*, 186 D *Ἀλκιβιάδης ἔτι παῖς ὢν ἐλήφθη λαβὴν ἐν παλαίστρᾳ*: *λαβή* is used for 'an attack of sickness' in medical writers. **ὀξεῖαν—σύντονον**, 'acute'—'violent.' Plutarch more frequently uses *μή* after *ἔοικε*.

4. **βληχρᾷ**, 'lingering.'

5. **διαχρωμένην—σχολαίως**, 'using up slowly.'

6. **ὑπερείπουσαν**, 'gradually undermining' (unclassical).

Cp. *Mor.* 341 D *διορύττουσα πανταχόθεν, ὑπερείπουσα, πᾶν μέρος ἀνοίγουσα τοῦ σώματος*, 379 E *δόξα δεινὴ τοὺς ἀσθενεῖς εἰς ἄκρατον ὑπερείπουσα τὴν δεισιδαιμονίαν*, 446 A *ταῖς ἡδοναῖς ὑπερειπόμενος*, *Fab.* c. 19, 3 *ὑφ' οὗ καὶ κατὰ μικρὸν ὑπορρέοντος (ὡς ποταμοῦ) . . . ὑπερειπόμενος ἐλάνθανε*, *Pomp.* c. 74, 2 *δεξαμένου ταῖς ἀγκάλαις αὐτὴν ὑπερείπουσαν*, *Anton.* c. 82, 2 *ἀπειλάς τινας καὶ φόβους οἷς ἐκείνη καθάπερ μηχανήμασιν ὑπηρείπετο*, *Brut.* c. 7, 4 *ἐκτέμνοντα τὴν ἀλκὴν καὶ τὸν θυμὸν ὑπερείποντα* (Caesarem Bruti).

§ **2** l. 7. **Θεόφραστος**, not in his *ἠθικοὶ χαρακτῆρες*, but in his lost treatise on Moral Philosophy resembling the *Ἠθικά* of Aristotle. **γοῦν**, 'what is certain, is that': see note to c. 4, 2.

8. **διαπορήσας εἰ**, 'after raising the question whether,' c. 24, 1; c. 36, 3. **πρὸς τὰς τύχας τρέπεται**, 'vary according to outward circumstances.'

10. **ἐξίσταται**, 'degenerate from.' Cp. Plat. *Rep.* 380 D *εἴπερ τι ἐξίσταιτο τῆς αὑτοῦ ἰδέας*, Aristot. *Hist. Anim.* I 1, 14 *γενναῖον δὲ (ἐστὶ) τὸ μὴ ἐξιστάμενον ἐκ τῆς αὑτοῦ φύσεως*, *Rhet.* 11, 15 *ἐξίσταται τὰ στάσιμα ἤθη εἰς ἀβελτερίαν*.

11. **ἐπισκοπουμένῳ**, 'when he came to visit him' in his

sickness. So Philemon Μύστις (Mein. IV 15, Kock II 490) πᾶσι τοῖς ἐπισκοπουμένοις δεῖ τὸν κακῶς ἔχοντα πῶς ἔχει λέγειν, Isocr. *Aegin.* c. 13 (where he is speaking of a man who had been ill for six months in Aegina) καὶ τούτων τῶν ταλαιπωριῶν οὐδεὶς τῶν συγγενῶν μετασχεῖν ἠξίωσεν, ἀλλ' οὐδ' ἐπισκεψόμενος ἀφίκετο, c. 15 ἡ μηδ' ἐπισκέψασθαι πώποτ' αὐτὸν ἀξιώσασα τοσοῦτον χρόνον ἀσθενήσαντα, Matth. *Ev.* c. XXV 36 ἠσθένησα καὶ ἐπεσκέψασθέ με. The act. is used in Xen. *Cyr.* V iv 10, VIII ii 25, *Oec.* c. 15, 9, *Mem.* III xi 10.

12. **περίαπτον**, 'an amulet.' Cp. *Mor.* 920 B οἱ ἐν νοσήμασι χρονίοις πρὸς τὰ κοινὰ βοηθήματα καὶ τὰς συνήθεις διαίτας ἀπειπόντες ἐπὶ καθαρμοὺς καὶ περίαπτα τρέπονται, Diog. Laert. IV 55 (Bion) ἐμπεσὼν εἰς νόσον περίαπτα λαβεῖν ἐπείσθη.

13. **ὡς σφόδρα κακῶς ἔχων**, 'as much as to say, he must have been very ill indeed,' c. 5, 4. **ὁπότε**, *quoniam.*

14. **ὑπομένοι**, 'put up with.'

§ **3** l. 15. **πρὸς τῷ τελευτᾶν ὄντος**, 'when he was at the point of death.' Cp. Aesch. *or.* XI 5 πρὸς τῇ ἀνάγκῃ ταύτῃ γίγνεσθαι.

68 16. **οἱ βέλτιστοι**, *optimates.* **οἱ περιόντες**, 'the survivors,' c. 36, 4.

17. **λόγον**, 'reckoning.'

18. **ὅση γένοιτο**: for the agreement with only one of the two subjects, cp. c. 7, 1. **ἀνεμετροῦντο**, *remetiebantur*, 'were summoning up remembrance of,' 'estimating.' Cp. Eur. *Or.* 14 τί τἄρρητ' ἀναμετρήσασθαί με δεῖ;

§ **4** l. 22. **καθῃρημένου τὴν αἴσθησιν**, 'having lost his consciousness.'

24. **εἰς μέσον**, 'aloud,' 'in the hearing of all.'

25. **ταῦτα . . . αὐτοῦ**, 'these acts of his.'

26. **πρὸς τύχην κοινά**, 'shared by him with fortune,' depending upon fortune as much as himself. There is a similar construction in Xen. *Hell.* VII i 40.

29. **τῶν ὄντων Ἀθηναίων**, 'of all the Athenians there are.' Cp. Dem. *de Pace* § 5 παθεῖν οἷα τῶν ὄντων ἀνθρώπων οὐδένες πώποτε πεπόνθασιν, *Chers.* § 58 ἀνοητότατος πάντων ἂν εἴη τῶν ὄντων ἀνθρώπων. **δι' ἐμὲ μέλαν ἱμάτιον περιεβάλετο**, 'ever put on mourning because of me.' The Greeks, like the Romans, put on mourning not only for losses by death, but also in token of sorrow of any kind. For the sentiment, cp. Dem. *Lept.* § 82 πολλάκις ὑμῶν στρατηγήσαντος Χαβρίου οὐδενὸς πώποθ' υἱὸς ὀρφανὸς δι' ἐκεῖνον ἐγένετο.

CHAPTER XXXIX

§ **1** l. 1. **τῆς ἐπιεικείας**: the causal genitive after the verbal adjective implying e m o t i o n. HA. *Gr.* § 774, G. *Gr.* § 173, 1.

2. **ἥν** refers to one only of the two antecedents. Cp. c. 20, 3.

4. **φρονήματος**, 'lofty sentiment,' c. 4, 4; c. 36, 4.

5. **εἰ**, *siquidem*. **τῶν αὑτοῦ καλῶν**, 'of all his honourable achievements.'

6. **μήτε** is generally followed by the indefinite *τις*: Stegmann p. 24. For the succession *μήτε—μήτε—μηδέ*, cp. *Luc.* c. 36, 1 *ο ὔ τ ε γὰρ τιμῆς ὁ Λ. ο ὔ τ ε τιμωρίας κύριος ὑπῆρχεν, ο ὐ δ' εἴα Πομπήϊος κτλ.* = *οὐδεμιᾶς ο ὔ τ ε τιμῆς ο ὔ τ ε τιμωρίας κύριος ὑπῆρχεν ο ὐ δ έ κτλ.*, *Cor.* c. 11, 4 *ἐθίζοντες μ ή τ ε τυφλότητα μ ή τ' ἄλλην τινα σωματικὴν ἀτυχίαν ὄνειδος ἡγεῖσθαι μ η δ ὲ λοιδορίαν*, *Phoc.* c. 4, 2 *Φωκίωνα γὰρ ο ὔ τ ε γελάσαντά τις ο ὔ τ ε κλαύσαντα ῥᾳδίως εἶδεν ο ὐ δ' ἐν βαλανείῳ δημοσιεύοντι λουσάμενον*, in all which passages the clauses containing *οὔτε* are to be looked upon as a whole in regard to that containing *οὐδέ*.

χαρίσασθαι, 'gratified,' 'indulged.' Cp. Athenae. 590 E *ἐλέῳ χαρισαμένους*. **ἀπό**, 'on the strength of,' 'availing himself of.'

7. **χρήσασθαι**: cp. c. 23, 2; c. 25, 2. **τινί**: see n. to c. 36, 4.

8. **ἀνηκέστῳ** = *ἀκαταλλάκτῳ*, 'incurable, past reconciliation,' c. 36, 3.

§ **2** l. 9. **μειρακιώδη**, (otherwise) 'childish,' 'unmeaning.' **σοβαράν**, 'arrogant.' **προσωνυμίαν**, c. 8, 2.

10. **ἐν τοῦτο**: instead of simply continuing: 'that it (*sc.* *ἡ προσωνυμία*) was given to so benevolent a character and a life so pure and unblemished,' the writer spoils his sentence by changing the construction to an appositive clause (*τὸ*) *'Ολύμπιον προσαγορεύεσθαι*, in order to give point to his description of Olympus as the seat of the gods. The order is: *ἓν τοῦτο, ἦθος οὕτως εὐμενὲς καὶ βίον ἐν ἐξουσίᾳ καθαρὸν καὶ ἀμίαντον προσαγορεύεσθαι 'Ολύμπιον, δοκεῖ μοι ποιεῖν τὴν . . . προσωνυμίαν ἀνεπίφθονον καὶ πρέπουσαν*. By *ἐ ξ ο υ σ ί α* is meant power which encounters no opposition.

11. **βίον**: c. 27, 4, *Pyrrh.* c. 19, 4 *τῶν β ί ω ν γενέσθαι θεατήν*.

12. **ἀμίαντον**: *Nic.* c. 9, 5, *Mor.* 395 E *καθαρὸν καὶ ἀ μ ί α ν τ ο ν*, 69
383 B *καθαρὸν καὶ ἀβλαβὲς πάντῃ καὶ ἀ μ ί α ν τ ο ν*, Plat. *Legg.* 777 E.

13. **ἀξιοῦμεν**, 'we believe' in accordance with the dictates of reason and philosophy, in opposition to the 'ignorant fancies' (*ἀμαθέσταται δόξαι*) of the poets.

14. **ἀναίτιον κακῶν πεφυκός**, 'because they are naturally incapable of causing evil.' This sentiment is after Plato; see *Rep.* 379 C *οὐδ' ἄρα ὁ θεός, ἐπειδὴ ἀγαθός, πάντων ἂν εἴη αἴτιος, ὡς οἱ πολλοὶ λέγουσιν, ἀλλ' ὀλίγων μὲν τοῖς ἀνθρώποις αἴτιος, πολλῶν δὲ ἀναίτιος.* Cp. the Stoic Chrysippus (*Mor.* 1049 E) *τῶν αἰσχρῶν τὸ θεῖον παραίτιον γίνεσθαι οὐκ εὔλογόν ἐστιν.*

15. **τῶν ὄντων**, 'the universe.' **οὐχ ὥσπερ οἱ ποιηταὶ . . . ἁλίσκονται κτλ.**, 'not like the poets, who confuse us with mere ignorant fancies; and are themselves convicted by their own compositions of inconsistency in calling the place . . . and yet at the same time representing the gods themselves as . . .'

§ 3 l. 19. **ἀσφαλὲς ἕδος**: after Homer *Od.* VI 42 ff. :—

Οὔλυμπόνδ', ὅθι φασὶ θεῶν ἕδος ἀσφαλὲς αἰεὶ
ἔμμεναι· οὔτ' ἀνέμοισι τινάσσεται οὔτε ποτ' ὄμβρῳ
δεύεται οὔτε χιὼν ἐπιπίλναται ἀλλὰ μάλ' αἴθρη
πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἴγλη.

20. **οὐ νέφεσι χρώμενον**, 'free from clouds.' Cp. *Sertor.* c. 8, 2 *ὄμβροις χρώμεναι μετρίοις σπανίως, τὰ δὲ πλεῖστα πνεύμασι μαλακοῖς καὶ δροσοβόλοις* (of the Islands of the Blest). For the double *οὐ* instead of *οὔτε—οὔτε*, cp. *Cic.* c. 41, 2 and see note to c. 12, 3.

22. **ὁμαλῶς** with *τὸν ἅπαντα*: cp. c. 6, 3. **ὡς**, 'with the (proper) feeling that.'

23. **διαγωγῆς**, 'mode of existence.'

24. **ταραχῆς** is a synonym of *ὀργῆς*. Cp. *Cor.* c. 15, 4 *ἀπῄει ταραχῆς μεστὸς ὢν καὶ πικρίας πρὸς τὸν δῆμον.*

25. **μεστούς** *sc. ὄντας.* G. *MT.*² § 911.

26. **ἀποφαίνοντες**, 'representing.' **οὐδέ**, *ne—quidem.*

§ 4 l. 27. **ἀλλὰ ταῦτα μέν κτλ.**, c. 6, 3.

30. **ἐνειργάζετο**, c. 6, 1.

31. **οἱ βαρυνόμενοι**, 'those who were dissatisfied with.' On this use of *βαρύνεσθαι* with an objective acc. generally of the thing, see my note to *Nic.* c. 21, 3 and cp. *βαρυτέρας* c. 16, 1. **ζῶντος** *sc. αὐτοῦ.*

32. **εὐθὺς γενομένου**, c. 21, 2.

33. **ἐκ ποδῶν**, 'out of the way.' Cp. *Alc.* c. 38, 4 *ἐκ ποδῶν ποιήσασθαι τὸν Ἀλκιβιάδην.* **ῥητόρων**, c. 7, 5.

34. **δημαγωγῶν**, such as Eucrates, Lysicles, Cleon.

Cp. Aristot. Ἀθ. πολ. c. 28 ἕως μὲν οὖν Περικλῆς προειστήκει τοῦ δήμου, βελτίω τὰ κατὰ τὴν πολιτείαν ἦν, τελευτήσαντος δὲ Περικλέους πολὺ χείρω·

πρῶτον γὰρ τότε προστάτην ἔλαβεν ὁ δῆμος οὐκ εὐδοκιμοῦντα παρὰ τοῖς ἐπιείκεσιν· ἐν δὲ τοῖς πρότερον χρόνοις ἀεὶ διετέλουν οἱ ἐπιεικεῖς δημαγωγοῦντες . . . Περικλέους δὲ τελευτήσαντος . . . τοῦ δήμου προειστήκει Κλέων ὁ Κλεαινέτου ὃς δοκεῖ μάλιστα διαφθεῖραι τὸν δῆμον ταῖς ὁρμαῖς.

ἀνωμολογοῦντο, 'were agreed,' 'were all of one and the same opinion that there never was such a happy mixture of *gravitas* and *clementia* in any character.' For *μή* after a verb of consenting, see G. *MT.*[2] § 685.

35. **ἐν ὄγκῳ**, as *ἐν ἐξουσίᾳ* l. 11. For the meaning of *ὄγκος*, cp. c. 4, 4 ; c. 7, 4.

§ **5** l. 38. **ἐφάνη τότε . . . γενομένη**, 'showed itself then to have been,' c. 24, 5. **ἔρυμα**, c. 19, 1. **τῆς πολιτείας**, 'the constitution.'

39. **φθορά**, 'moral corruption,' pernicious influence through the unfettered *κακία* of the Demagogues.

40. **ἐπέκειτο τοῖς πράγμασιν**, 'weighed heavily upon, oppressed, the state (c. 33, 6).'

41. **ἀπέκρυπτε**, 'prevented from showing itself.'

42. **ἐν ἐξουσίᾳ** : see note to l. 10.

END OF EXPLANATORY NOTES

INDICES

INDEX I AUTHORITIES QUOTED OR REFERRED TO BY PLUTARCH

N.B. The References are by *Chapter* and *Section*

INDEX II MATTERS

B

C

F

G

H

I

K

L

INDEX III GRAMMAR

Words occurring in quotations from other authors are printed in small uncials

)(indicates 'as distinguished from,' 'opposed to'

The Numerals affixed to words denote respectively :—

[1] Words or forms of words peculiar to Plutarch and late Greek, and not used in the best Attic

[2] Words used by Plutarch in a sense other than classical

[3] Poetical words

[4] Words found only once in Plutarch

[5] Ionic words

INDEX IV GREEK

7; εἰς ἀ. περὶ τοῦ ὀστράκου καταστάς 14 2

ἀγωνίζεσθαι: ἀγωνιζομένων τὰ τοιαῦτα 1 5; τοὺς ἀγωνιζομένους 13 6; ἀγωνίσασθαι μάχην 10 2

ἀγωνο-θέτης: τοὺς ἀ. 36 3

ἄ-δεια, *securitas*: τὴν ἄ. 20 1.—*maleficiorum impunitas* 31 2

ᾄδειν 13 6; ᾖδον ᾄσματα 33 6

ἀ-δελφή: τῆς Κίμωνος ἀ. 10 4; τὴν ἀ. 36 4

ἀ-δελφός 28 4

ἀ-δεῶς 17 1

ἄ-δηλος: τὸ ἀληθὲς ἄδηλον 32 3

ἀ-δηλότης[1]: μάχης ἐχούσης πολλὴν ἀ. 18 1; πολλὴν ἀ. ἔσχεν ὁ πόλεμος 28 6

ᾅδης: ἐξ ᾅδου 3 4

ἀ-δικεῖν ἰατρόν 34 3; τῶν τὸν δῆμον ἀδικούντων 10 7

ἀ-δικίου[1] δίωξιν 32 2

ἄ-δικος ἀξίωσις 28 6

ἀ-δοξεῖν: ἀδοξεῖ 12 1

ἀ-δοξία: τὴν ἀ. 34 1

ἄ-δωρος: ἀδωροτάτου 15 5

ἀεί, 'at all times': 7 5, 8 4, 11 4, 18 1; 'at any time' 1 3, 7 5

ἀει-θαλής[1,3]: ἀ. πνεῦμα 13 3

ἀ-θάνατος: τῷ μακαρίῳ καὶ ἀ. 39 3; μενοῦσιν ἀθάνατοι 18 1; ἀθανάτους γεγονέναι (εἶναι) 8 6

ἀ-θετεῖν[1], *fidem derogare*, 'to nullify': τὰ τεχνητὰ τῶν συμβόλων ἀθετοῦντες 6 4

Ἀθήναζε 17 1, 29 5, 30 1

ἄ-θικτος: ἄθικτον ὑπὸ τοῦ χρόνου διατηροῦσα τὴν ὄψιν 13 3

ἀθλητής: ἀθλητῇ τῶν πολιτικῶν 4 2; ὥσπερ ἀ. νικηφόρον 28 4

ἀθλο-θέτης 13 6

ἀ-θόρυβος: πλάσμα φωνῆς ἀθόρυβον 5 1

ἀθρόος: καρποὺς ἀθρόους 16 4

ἄ-θρυπτος εἰς γέλωτα facies 5 1

ἀ-θυμεῖν: ἀθυμῶν 37 1; ἀθυμοῦντος 13 8

ἀΐδιος: δόξα ἀ. 12 2

αἴθρα[3]: αἴ. μαλακῇ 39 3

αἴθων: ΑΪΘΩΝΙ ΚΛΕΩΝΙ 33 7

αἰνίττεσθαι: ᾐνῖχθαι 26 4

αἱρεῖν, *capere*: ἑλόντος 28 5; ἑλόντες 26 2.—MID. *eligere*: τὰ τῶν πολλῶν ἑλόμενος 7 2.—PASS. *creari*: ἀθλοθέτης αἱρεθεὶς 13 6; στρατηγὸς αἱρεθεὶς 37 2

αἰσθάνεσθαι: αἰσθόμενος 10 3

αἴσθησις, 'perception by the senses': τῇ αἰ.)(τῷ νῷ 1 2; καθῃρημένου τὴν αἴ. 38 4; 'perception by the intellect,' 'knowledge': τοῦ Περικλέους ταχεῖαν αἴσθησιν ἐνειργάζετο τὰ πράγματα 39 4

αἰσχρῶς 22 3

αἰσχύνεσθαι: οὐκ αἰσχύνῃ καλῶς ψάλλων; 1 5

αἰσχύνη, *dedecus*: πρὸς αἰσχύνην 33 6

αἰτεῖσθαι, 'to ask for oneself': αἰτούμενον ἄδειαν 31 2; w. acc. and inf. ᾐτήσατο λυθῆναι τὸν νόμον 37 2

αἰτία, *causa* 15 5; ἡ αἰ. τῆς μεταβολῆς 9 1; αἰ. χειρίστη πασῶν 31 2; τῆς αἰ. τὴν εὕρεσιν 6 4; αἰτίᾳ τινι 6 4; τὴν αἰ.)(τὸ τέλος 6 3; ὑπὸ τῶν ἄλλων αἰ. 29 5; αἱ αἰ. δι' ἃς 32 3; τὰς αἰ. 6 1, 30 4.—*culpa, crimen*: τὴν αἰτίαν ἐπιφέρουσι (τινί τινος) 31 1; αἰτίαν εἶχεν ὑφιέναι 13 10; ἔσχε τοῦ πολέμου τὴν αἰ. 29 5; κοινὴν ποιησάμενος αἰτίαν κατ' αὐτῶν 24 1, 30 2; αἰτίᾳ τῶν Μεγαρέων ἀποθανεῖν ἔδοξε 30 3

αἰτιᾶσθαι: αἰτιῶνται αὐτὸν ψηφίσασθαι 25 1; αἰτιώμενοι λιμένων εἴργεσθαι 29 4

ἀμβλύνειν, *hebetare*: τὴν δύναμιν (αὐτοῦ) ἀμβλύνοντα 11 1
ἀ-μελεῖσθαι: ἀμελούμενος (πλοῦτος) 16 3; ἀμελούμενον (ἄνδρα) 16 7
ἄ-μεμπτος, 'free from defect': τὴν ἰδέαν τοῦ σώματος ἄ. 3 2
ἀ-μίαντος in an ethical sense: βίον ἀ. 39 2
ἅμιλλα τῶν ἀνδρῶν 11 3
ἁμιλλᾶσθαι: ἁμιλλωμένων ὑπερβάλλεσθαι τὴν δημιουργίαν 13 1
ἀ-μίμητος: ἔργων μορφῇ ἀ. 13 1
ἄ-μοιρος, *exsors*: ὄχλον ἄμοιρον λημμάτων 12 5
ἄ-μουσος, *inelegans*: οὐκ ἀ. ἡδοναῖς 11 4
ἀμφι-εννύειν: τοὺς πρεσβυτέρους ἀμφιεννύων 9 2
ἀμφοτερο-γλώσσου 4 3
ἀμφότερος: δι' ἀ. τῶν χειρῶν 31 4; κατ' ἀμφοτέρους (sc. γονεῖς) 3 1
ἀμῶς γέ πως, *utcumque, aliquo modo*)(οὐδαμῶς 26 1
ἄν *i.q.* ἐάν 1 5, 12 3, 33 2; ἄν τε—ἄν τε 1 2
ἄν: γένοιτ' ἂν 16 6; ἂν εἴη καιρός 24 1; in unreal suppositions with indic. imperf. 1 5, 34 2; ἂν ἦν 24 6; hyperbaton of, with δοκεῖν, οὐκ ἂν δοκεῖ συμπεσεῖν 29 5; omitted with conditional imperfect 24 7; ὡς ἄν w. opt. 29 2; in relative clauses: ὃς ἂν ἐπιβῇ 30 3
ἀνά in temporal distributive sense: ἀ. πᾶν ἔτος 30 3. Cp. ἀνὰ ἑκάστην ἡμέραν Polyb. 1 42, 10 etc.
ἀνα-βαίνειν ex inferis: τῶν ἀναβεβηκότων ἐξ ᾅδου δημαγωγῶν 3 4.—in navem: ἀναβεβηκότος ἐπὶ τὴν ἑαυτοῦ τριήρη 35 1.—ad magistratus honores: ἀνέβαινον εἰς Ἄρειον πάγον 9 3.—ἀναβαινόντων[2] τῶν ἔργων, *dum surgit opus aedificii* 13 1
ἀνα-βιβάζεσθαι milites in naves: ἱππέας ἀναβιβασάμενος 35 1
ἀν-αγγέλλεσθαι: ἀνηγγέλθη τεθνεώς 18 3
ἀν-άγεσθαι, *solvere navem* 35 1; ἀναχθείς 19 2
ἀναγκάζεσθαι: ἠναγκασμένων διαιτᾶσθαι 34 4
ἀναγκαῖος: 1. de re: οὐκ ἀναγκαῖον (sc. ἐστί) 2 2; τὰ ἀνάγκαῖα 16 4 6; τῶν ἀ. πρὸς τὸν πόλεμον 26 2; τοῖς ἀ. 12 4.—2. de homine: τῶν ἀναγκαίων, *necessariorum* 36 4
ἀναγκαίως 12 2
ἀνάγκη (sc. ἐστίν) 1 1; οὐ τύχην οὐδ' ἀ. 4 4
[ἀνα-γράφεσθαι: ἐν τῇ στήλῃ ἀνα-γέγραπται (*dub.*) 13 9]
ἀνα-γραφή[2], *libri commentatio*: τῇ περὶ τοὺς βίους ἀ. 2 4
ἀνα-δεῖν, *redimire*: στεφάνοις ἀνέδουν 28 4
ἀνά-δοσις[1] 2 2
ἀνα-ζωπυρεῖν, 'to kindle up' (trop. 'to excite'), τὴν ὄψιν 1 3
ἀνα-θαρρύνειν[1], *animos addere* 35 3
ἀνά-θημα: ἡ τῶν ἀ. (*templorum*) κατασκευή 12 1; τῶν ἀ. τὴν ἐπιγραφήν 14 1
ἀν-αιρεῖν, *tollere*: τὴν πρόφασιν ἀνῄρηκε 12 2.—*de medio tollere, interimere*: κρυφαίως ἀνεῖλον 10 7; ἀνελεῖν 28 2.—MID. *amovere*: ἐκεῖθεν ἀνελέσθαι τὰ χρήματα 12 2
ἀν-αίρεσις: ἀναίρεσιν τοῦ σημείου 6 4
ἀν-αίτιος: ἀναίτιον κακῶν 39 2
ἀνα-κομίζεσθαι, *reverti*: ἀνεκομίζετο 22 2

τάτοις ἀ. 24 2; πολλοὺς αὐτῶν ἄ. 26 2; τοὺς ἄ. in navi 23 2.—ὁ ἀνήρ in repetitione subiecti 39 1: τοῦ ἀνδρός 15 5; τὸν ἄ. 4 1, 10 3, 15 5, 16 7; τῷ ἀ. 8 2, 10 5, 15 5; τἀνδρί 10 6.—as appositive to a word expressing station or condition, ἀ. φιλόσοφος 26 2

ἀνθεῖν, *vigere*: trop. ἀνθούσης ἐφ' ὥραν πολιτείας 16 2. Cp. *Mor.* 804 E πολλοὶ πρὶν ἀνθῆσαι περὶ τὸ βῆμα κατεμαράνθησαν

ἀνθηρός, 'bright': τὸ ἀ. (τῆς χρόας) 1 3.—'fresh,' 'new': ἀ. ἁρμονίας 15 2

ἀνθ-ιστάναι, *opponere*: ἀντέστησαν ἐναντιωσόμενον 11 1

ἀνθρωπεῖος: εἰς ἀ. χρείας 16 6

ἀνθρώπινος: ἀνθρωπίνων (ἀνθρωπίνως *v. l.*) δεῖσθαι 37 5; τοῖς ἀ. λογισμοῖς 34 2

ἄνθρωπος: ἄ. μοχθηρός 1 5; ἀ. νοῦν ἔχουσι 39 3; ἀ. τοσούτοις 34 4; ἀ. σατυρικοὺς τοῖς βίοις 13 11; ἄνθρωποι)(θηρία 1 1.—for a personal pronoun, usually with a connotation of irony or pity: τοῦ ἀ. 5 2 3, 31 5; τὸν ἄ. 5 3, 13 8, 31 3; τῆς ἀ. 24 1

ἀνθ-υβρίζειν[3]: ἀνθυβρίζοντες 26 3

ἀν-ιέναι (ἀνίημι), *laxare, remittere*: τῷ δήμῳ τὰς ἡνίας ἀνείς 11 4.—PASS. τῆς ἀνειμένης δημαγωγίας 15 2.—*levare*: τὸ δύσθυμον αὐτῶν ἀνιείς 15 4.—*sinere*: τὴν χώραν ἀνῆκεν (*v.l.* ἀφῆκεν) ἀργὴν 16 5

ἀν-ιστάναι, *erigere*: ἀνέστησεν ἄγαλμα 13 8.—*sedibus pellere*: πάντας ἀναστήσας ἐκ τῆς χώρας 23 2.—ἀνίστασθαι, *surgere ad dicendum*: ἅπαξ ἀνέστη 10 5

ἀν-οικίζεσθαι[2], 'to be resettled': ἀνοικιζομένης Συβάριος 11 5

ἀν-ομολογεῖσθαι[2], 'to acknowledge': ἀνωμολογοῦντο 39 4

ἀν-όργανος[1]: ἀ. διάνοιαν 16 6

ἀντ-εκ-κλέπτειν: ἀντεξέκλεψαν 30 4

ἀντί, 'instead of': 6 1, 7 2, 9 2, 33 1, 34 4.—of that for which anything is given or received: ἀνθ' οὗ 12 3

ἀντι-βολῶ 4 2

ἀντι-λαμβάνεσθαι, *appetere*: Αἰγύπτου ἀ. 20 2, 25 3.—*apprehendere* i.e. *percipere*: τῇ αἰσθήσει ἀντιλαμβανομένῃ τῶν προστυγχανόντων 1 2

ἀντι-λέγειν ὡς οὐ πέπτωκε 8 4

ἀντι-λογία, *disceptatio, contradictio*: δι' ἀντιλογίας 4 3

ἀντί-παλος: τὴν πολιτείαν εἰς ἀντίπαλον κατέστησε 11 2

ἀντι-πέρᾱς, *e regione*: τὴν ἀ. ἤπειρον 19 4

ἀντι-πολιτεύεσθαι, *contrariae partis esse in republica*: ἀντεπολιτεύσατο τῷ Π. 8 4

ἀντι-τάσσεσθαι πρός τινα, *se opponere alicui* 9 2, 11 1; ἀντιταξαμένου 27 1; τὴν ἀντιτεταγμένην ἑταιρείαν 14 2

ἀντι-φιλοτιμεῖσθαι, 'to be moved by jealousy against': πρὸς τὴν δόξαν ἀντιφιλοτιμούμενοι τῶν ἔργων 14 2

ἄνω: τοὺς ἄ. κίονας 13 4

ἄνωθεν, *desuper*: τῶν ἄ. 27 4

ἄξιος: τὰ μηδεμιᾶς ἄ. σπουδῆς 1 2; ἄ. σπουδῆς εἶναι τὸν εἰργασμένον 2 2; ἄλλο τι τῆς παρασκευῆς ἄ. 35. 3; ταῦτ' ἄξια στεφάνων 28 4

ἀξιοῦν, *dignum censere*: μεγά-

δημοτικός: *δ. προαιρέσεως* 11 3; *δ. φύσιν* 7 2

δημώδης, *pervulgatus*: *δ. στιχιδίοις* 30 4

δῃοῦν: *δῃῶν* 33 2; *δῃοῦντες* 33 3

διά: A c. Gen. (*a*) 'through': **1.** of Place: *διὰ Λοκρῶν* 17 2; *δι' Εὐβοίας* 17 3; *διὰ χειρὸς ἔχων τὴν πόλιν* 34 1; *ἐπηρμένου δι' ἀμφοτέρων τῶν χειρῶν* 31 4.—**2.** of Time: *ἐν τῷ διὰ μέσου* 10 1.—**3.** tropically: *διὰ τῆς πρὸς ἐκεῖνον ὀργῆς πορευόμενος ἐπὶ τὴν δημαγωγίαν* 33 7; *δι' ἀριθμοῦ καὶ μέτρου βαδίζοντος* 16 4.—(*b*) Instrumental and modal: *δι' Ἐφιάλτου* 9 4; *δι' ἐκείνων* 24 2; *δι' Ἀναξαγόρου* 32 1; *δ. Φειδίου* 32 3; *δι' Ἑλλήνων ἤκουσαν ἰσχύν* 15 1; *συνθήκας γενέσθαι δι' Ἐλπινίκης* 10 4; *δι' Ἀριστοδίκου κρυφαίως ἀνεῖλον* (*αὐτόν*) 10 7; *δι' αὐτῶν* (*τῶν ἀρχῶν*) *ἀνέβαινον εἰς Ἄρειον πάγον* 9 3; *θεωρείσθω διὰ τῶν πραγμάτων* 9 1; *εἴρηκε δ. τούτων* 4 3; *δι' ἔργων ἀπολύεσθαι τὸν λακωνισμόν* 10 1.—B c. Acc. pers. 'because of': *τὸν πόλεμον ψηφίσασθαι δ. Μιλησίους* 25 1; *οὐδεὶς δι' ἐμὲ μέλαν ἱμάτιον περιεβάλετο* 38 4; *δι' αὐτὸν ἔσχεν ἐχθροὺς φθονούμενος* 31 2.—rei: *αἱ αἰτίαι δι' ἃς* 32 3; *δι' ἀπειρίαν* 6 1; *εὐδοκίμει δ. τὴν ἀσφάλειαν* 18 1; *δ. τὰς εὐτυχίας* 18 2, 20 3; *δ. τὴν ἡλικίαν* 22 2; *δ. τὴν ξενίαν* 33 2; *δ. τὸ ἀξίωμα* 32 3; *δ. τὴν νόσον* 35 3; *κακῶς ἀκούων δ. τὰς δέκα τριήρεις* 29 3; *δ. τὸ πένθος* 37 1; *δ. ζηλοτυπίαν* 10 6; *δ. σχολήν* 11 5; *δ. φιλίαν Περικλέους* 13 9; *δ. τοῦτο* 27 4; *δ. τὸ μὴ λαχεῖν ἄρχων* 9 3; *διὰ τὸ πρῶτον ἐν Σάμῳ φανῆναι* 26 4; *δ. τὸ τιμᾶσθαι* 18 2

δια-βαίνειν fretum: *διέβη* 22 1; *διαβάς* 23 2

δια-βάλλειν: *τοῦτο μάλιστα διέβαλλον* 12 1; *εἰς τὴν Μενίππου γυναῖκα διαβάλλοντες* (*αὐτόν*) 13 10

δια-βοᾶσθαι: *διεβοήθη* 19 2

δια-βολή: *ἀντὶ ὑποψίας καὶ δ.* 33 1; *διαβολῆς ἀφορμάς* 33 2; *ἐπὶ διαβολῇ* 28 3, 31 5; *τὴν περὶ τῆς γυναικὸς δ.* 36 3; *προσιεμένου τὰς δ.* 32 2

δι-αγωγή sc. *βίου*, *ratio vitae*, *vitae cultus*: *τοιαύτης δ.* 39 3

δι-αγωνίζεσθαι: *διαγωνίσασθαι* 26 1

δια-δοχή: *ἐρημίᾳ διαδοχῆς* 37 2; *πολλαῖς δ.* 13 1

διά-ζωμα [1], *corona*: *τὸ δ.* 13 4

δια-ζωννύναι, said of a line of fortifications reaching from one point to another: *τὸν αὐχένα διαζώσας* 19 1

διά-θεσις, 'plan of a building': *τῇ ἐντὸς δ.* 13 5

δι-αιρεῖν, *dividendo facere*: *ὀκτὼ μέρη διελὼν τὸ πᾶν πλῆθος* 27 2

δίαιτα, *vita*, *vivendi modus*: *τὰ περὶ τὴν δ.* 16 4; *τοῖς περὶ τὴν δίαιταν* 7 4; *δ. οἰκουρὸν καὶ ἀργήν* 34 4

διαιτᾶσθαι δίαιταν οἰκουρόν 34 4

δια-κεῖσθαι: *διέκειτο μοχθηρῶς* 13 8; *κακῶς διακειμένους* 28 2; *χαλεπῶς διακειμένους πρὸς αὐτόν* 35 3

δια-κινδυνεύειν: *διακινδυνεύσας* 14 2

33 3; ἐμβαλοῦσι 30 3; εἰς Βοιωτίαν ἐμβαλεῖν 18 2, 33 2; ἐμβαλὼν εἰς τὴν Μεγαρικήν 34 2; οἱ τὸ πρῶτον ἐμβαλόντες 33 4; ἐμβαλόντων εἰς τὴν Ταναγρικήν 10 1

ἐμ-βριθής, *gravis*: δύναμιν ἐ. γενομένην 11 2; φρόνημα δημαγωγίας ἐμβριθέστερον 4 4. See my n. to *Tib. Gr.* c. 10, 1

ἐμ-μελής: τὸ Κίμωνος ἐ. 5 3; μάλ' ἐμμελοῦς ἁφῆς 15 4

ἐμ-μελῶς: ἐ. ἕκαστα (τὰ πάθη) διαχειρίσασθαι 15 4

ἐμ-μένειν, 'to persist in': ἐμμεῖναι τῇ φιλονικίᾳ 29 5

ἔμ-μισθος, *mercede conductus*: ποιοῦσιν ἔ. τὴν πόλιν 12 4; ἔμμισθοι 11 4

ΕΜ-ΠΑΛΙΝ 16 1

ἐμ-πειρία: τὴν ναυτικὴν ἐ. 11 3

ἐμ-πιμπλάναι: ἐμπεπληκότα 9 4

ἐμ-πίπτειν, *subito incidere*: ὥστε μηδὲν ἐμπεσεῖν 27 4; ἡ λοιμώδης ἐνέπεσε φθορά 34 3

ἐμ-ποιεῖν: ἃ ζῆλον ἐμποιεῖ τοῖς ἱστορήσασιν 1 4

ἔμ-πορος: ἔμποροι 12 6

ἔμπροσθεν, *ante*: πολλαῖς ἔ. ἡλικίαις τοῦ πολέμου 27 3

ἐμ-φερής[35]: Πεισιστράτῳ τὸ εἶδος ἐ. 7 1

ἐμ-φύεσθαι: οἷς οὐδὲν ἐμφύεται πάθος 10 6

ἐν I. Local: (*a*) of Place proper, within the limits of some space, 'in,' 'at': ἐν Μυκάλῃ 3 1; ἐν Ἀργινούσαις 37 5; ἐν Ῥώμῃ 1 1; ἐν Ἐλευσῖνι 13 4; ἐν Νεμέᾳ 19 3; ἐν Λακεδαίμονι 29 4; ἐν Πίσῃ 2 1; ἐν Ἄργει 2 1; ἐν Κύπρῳ 10 7; ἐν ἐκκλησίᾳ 14 1, 31 3; ἐν ταῖς ἐκκλησίαις 12 1; ἐν ἄστει 7 4, 10 4, 11 2; ἐν τῇ πόλει 3 4, 11 1; τὸ φιλητικὸν ἐν ἡμῖν 1 1; ἐν σιδήρῳ 11 3; ἐν οἰκίᾳ μεγάλῃ 16 4; ἐν σκηνώμασι πνιγηροῖς 34 4; ἐν τοῖς κόλποις περιφέροντας 1 1; ΚΕΡΑΥΝΟΝ ΕΝ ΓΛΩΣΣΗ ΦΕΡΕΙΝ 8 3, 39 3; ἐν πελάγει 33 5; τὸ πινάκιον ἐν ᾧ τὸ ψήφισμα γεγραμμένον ἐτύγχανεν 30 1.—(*b*) of the contents of a writing etc.: ἐν τῷ Μενεξένῳ 24 4; ἐν ταῖς κωμῳδίαις 24 6; ἐν τοῖς Ἠθικοῖς 38 2; ὡς ἐν τοῖς περὶ ἐκείνου γέγραπται 9 4; ἐν τοῖς περὶ Λυσάνδρου 22 3; ἐν τῷ τῆς στρατηγίας ἀπολογισμῷ 23 1. — with neuter adjective: φυλάττειν ἐν ὀχυρῷ τὰ κοινά 12 2. — 'with,' 'among,' 'in the presence of': ἐν Ἐφιάλταις 16 2; ἐν τῷ δήμῳ 9 4; ἐν ὄχλῳ 15 4; κρίνεσθαι ἐν δικασταῖς 32 2.— 'in the case of': τοῦ δήμου ποιούμενοι πεῖραν ἐν ἐκείνῳ 31 2; ἐν τῇ σωτηρίᾳ τοῦ γενομένου τὴν ἰσχὺν ἀποδίδωσιν 13 2

II. Of the State or Condition in which one exists, acts or suffers: τοὺς ἐν εὐπαθείαις τισὶ γενομένους 27 2; βίον ἐν ἐξουσίᾳ καθαρόν 39 2; σεμνότερον ἐν πραότητι τρόπον 39 5; ἐν πράγμασι πολλοῖς καὶ μεγάλαις ἀπεχθείαις 39 1; τοὺς ἐν τέλει 23 1; δυσφύλακτον ἐν συνηθείᾳ 7 5; ἐν πράγμασι μεγάλοις καὶ κινδύνοις 32 3; ἡ ἐν τῷ ποιεῖν εὐχέρεια 13 2; μῆκος ἐχούσῃ ἐν ποικίλαις μεταβολαῖς 38 1

III. Of Time, denoting periods and portions of time in which anything occurs: ἐν

ἐξ-ετάζεσθαι, *censeri*: ἐξητάσθησαν 13 4
ἐξ-ιέναι: καὶ ἐξιὼν καὶ εἰσιὼν ἀπ' ἀγορᾶς 24 6
ἕξις, *exercitatio et parata inde facilitas disputandi*: ἐλεγκτικήν τινα ἕ. 4 3
ἐξ-ίστασθαι τῆς ἀρετῆς 38 2
ἐξ-ομοίωσις[1]: τὴν ἐ. 2 2
ἐξ-ομολόγησις[1]: ἐξομολόγησιν ἀσθενείας 31 1
ἐξ-ονειδίζειν[3] 3 2
ἐξ-οστρακίζεσθαι: ἐξωστρακίσθη 4 2; ἐξοστρακισθῆναι 7 1, 9 4
ἐξ-οστρακισμός 10 1
ἐξ-ουσία, *licentia*: ἐν ἐ. 39 5.—*potentia* 39 2
ἐξ-υβρίζειν: ἐξυβρίσαντα 7 6
ἔξω: τὸν ἔ. πόντον (the Mediterranean) as opp. to τὸν ἐντός (the Aegean) 26 1; τῶν ἔ. στρατηγεῖν 10 4.—w. gen.: τῆς Ἑλλάδος ἔξω 7 2
ἔοικε 4 1, 13 12, 22 3, 28 1 2 3, 38 1; ὡς ἔ., *ut videtur* 3 2, 7 3; *ut perhibetur* 1 1, 5 1, 30 2
ΕΟΥΣΑ Ionic form of οὖσα 28 5
ἐπ-άγειν τὴν διάνοιαν θεάμασι 1 3
ἐπ-αινεῖν: ἐπαινεῖ 5 3; ταῦτα ἐπαινοῦσιν αὐτοῦ 38 4; παῖδα καλὸν ἐπαινέσαντος 8 5
ἐπ-αίρειν: πέτρον ἐπηρμένου, *saxum sublatum tenentis* 31 4. — c. infin. ἐπαίρων τὸν δῆμον μέγα φρονεῖν 17 1.—PASS. ἐπαιρομένων ἀντιλαμβάνεσθαι 20 2
ἐπ-ανθεῖν: ἐπανθεῖ καινότης τις 13 3
ἐπ-αν-ιέναι: ἐπανῆλθε 28 3
ἐπ-αν-ορθοῦσθαι: ἐπανορθούμενος τὰς ἀπορίας τοῦ δήμου 11 5
ἔπ-αυλις[2]: τὰς ἐπαύλεις 33 2
ἐπεί, *postquam* 7 2, 21 2, 26 1, 30 3, 37 3.—*quoniam* 1 4, 9 1, 24 1, 27 2, 30 3
ἐπείγειν: τὰ ἐπείγοντα negotia 5 2
ΕΠΕΙΔΗ 13 6
ἐπ-εξ-ιέναι 26 1
ἐπ-έτειος: τοὺς ἐ. καρπούς 16 4
ἐπί I. w. Gen. of Place: *super*, 'upon': ἐ. τοῦ βήματος 8 6; τοὺς ἐπ' ἐδάφους κίονας 13 4; ἐ. τοῦ ἀνακτόρου 13 5; ἐ. τοῦ κρανίου 13 6; ἐ. τῶν σημάτων 28 3; ἐ. τῶν ὅρων 10 2; ἐ. ζυγοῦ 11 2.—ἐ. στρατοπέδου, *in exercitu* 27 1. — *versus*, 'in the direction of': ἐπ' οἴκου 19 4. — of that on which anything rests, 'on the ground of': κρατεῖν τὴν διήγησιν ἐπὶ τῆς ἀληθείας 28 3.—'in the case of': ἐπὶ τῶν μύρων 1 4
II. with Dat.—**1.** Of the place *at* or *by* which: στρατιὰ ἐπὶ τοῖς ὅροις οὖσα 22 1.—of the reason or motive underlying words or deeds, *propter*, 'for,' 'on account of': ἐπὶ τῷ λόγῳ τὴν προσωνυμίαν γενέσθαι 8 3; ἀσχάλλοντας ἐπὶ τῷ πολέμῳ 3 4; ἐ. τούτῳ χαλεπῶς διατεθείς 36 2; 13 8; ἐ. τούτῳ καμφθείς 36 5; μέγα φρονοῦντος ἐπὶ τῷ ταχὺ τὰ ζῷα ποιεῖν 13 2. — **2.** of the purpose and end, 'with a view to': μετέχειν τῶν βουλευμάτων ἐπ' εἰρήνῃ τῆς Ἑλλάδος 17 3; ἐπὶ ῥητορικῇ πολλοῖς Ἀθηναίων ὁμιλεῖν 24 4; ἐπὶ διαβολῇ τῶν Ἀθηναίων 28 3; ἐπὶ διαβολῇ τοῦ Π. παρασκευασάντων 31 5; αἰτούμενον ἄδειαν ἐπὶ μηνύσει τοῦ Φ. 31 2; ἐπὶ

ἐπι-νοεῖν: *οὐκ ἐπινοοῦσιν ἀθετοῦντες* 6 4
ἐπι-πηδᾶν: ΤΑΪ́C ΝΉCOIC ἘΠΙΠΗΔΑ͂Ν 7 6
ἐπι-προσθεῖν [1]: *τὸν χρόνον ἔχωσιν ἐπιπροσθοῦντα τῇ γνώσει* 13 12
ἐπισκοπεῖσθαι, *aegrum invisere*: *ἐπισκοπουμένῳ* 38 2
ἐπί-σκοπος: *πάντων ἐ.* 13 4
ἐπι-σκότησις [1]: *τὴν ἐ.* 35 2
ἐπι-στατεῖν: *ἐπιστατοῦντος* operi 13 5; *ἐπεστάτει τοῖς τεχνίταις* 13 9
ἐπι-στρατεύειν: *ἐπιστρατεύσας* 21 2
ἐπι-στύλιον: *τοῖς ἐ.* 13 4
ἐπι-ταχύνειν: *ἐπετάχυνε τὸν πόλεμον* 29 4
ἐπι-τερπῶς [1] 1 5
ἐπι-τήδειος, *familiaris*: *οὐκ ὀλίγους τῶν ἐ.* 36 1
ἐπι-τιθέναι: *τοῖς περὶ τὴν δίαιταν ἑτέραν τάξιν ἐπέθηκεν* 7 4.—MID. *aggredi*: *ἐπιθέσθαι τοῖς Ἀθ.* 26 2.—'to make up to': *ἐπιθέσθαι τοῖς δυνατωτάτοις ἀνδράσι* 24 2
ἐπι-τραγῳδεῖν [1]: *τούτοις ἐπιτραγῳδεῖ* 28 1
[*ἐπί-τροπος*: *ἐπίτροπον διέθεντο* *v. l.* 15 5]
ἐπι-τυγχάνειν, *propositum assequi* 6 3
ἐπι-φανής: *πάντων ἐπιφανέστατος* 10 2
ἐπι-φέρειν, *afferre*: *ἐπιφέρων τῳ νεκρῷ στέφανον* 36 5.—*obicere*: *τὴν αἰτίαν (τούτου) ἐπιφέρουσι τῷ Περικλεῖ* 31 1
ἐπί-φθονος: *ἡ ἐ. ἰσχύς* 39 5
ἐπι-φύεσθαι: *ἐπεφύετο* 33 7
ἐπι-χεῖν, *infundere*: *ἐπιχέουσιν* oleum lychno 16 7
ἐπι-χειρεῖν: *ἐπεχείρησαν* 34 3
ἔπ-οικος, *colonus* (in locum iam antea habitatum missus): *ἐ. χιλίους* 19 1
ἐπ-ομνύειν [2] 30 3
ἔπος: *ὡς ἔ. εἰπεῖν* 12 7
ἐργάζεσθαι, *fabricari*, 'to make,' 'to build': *τὸν ἑκατόμπεδον εἰργάζετο* 13 4; *εἰργάζετο τὸ ἕδος* 13 9; *τὸν εἰργασμένον . . . τοὺς εἰργασμένους* 2 2.—'to cause to exist,' 'produce': *τὴν νόσον ἐργάζεται* (*v. l.* *ἀπεργάζεται*) 34 3
ἐργασία, *quaestus*: *οὐ κοσμίου ἐ.* 24 3
ἐργο-λαβεῖν: *ἠργολάβησε* 13 5
ἐργολάβος: *ἐ. τοῦ ἀγάλματος* 31 2
ἔργον: **1.** 'business': *τὰ κατεπείγοντα τῶν ἔ.* 27 10; *συνεφαπτομένην τοῦ ἔ.* 13 7.—**2.** 'the result of any work,' 'product of art, industry, mind': *χαίροντες τῷ ἔ. τοῦ δημιουργοῦ καταφρονοῦμεν* 1 4; *εἰ τέρπει τὸ ἔ. ὡς χαρίεν* 2 2; *ἔργῳ* 13 2; *ἀναβαινόντων τῶν ἔ.* 13 3; *μεγάλους ἐχόντων τεχνίτας τῶν ἔ.* 13 4; *τὰ Περικλέους ἔ.* 13 3 9; *ἀειθαλὲς πνεῦμα τῶν ἔ. ἐχόντων* 13 3; *ἔ. διατριβὴν ἐχόντων* 12 5; *τὰ ἔ. καὶ τοὺς εἰργασμένους* 2 2; *ἡ δόξα τῶν ἔ.* 2 2.—**3.** 'an act,' 'deed,' 'thing done': *τοῖς ἀπ' ἀρετῆς ἔ.* 1 4; *μηδὲν ἔ. μέγα* 29 2; *τῇ ἱστορίᾳ τοῦ ἔ.* 2 3; *λόγῳ μὲν ἔ. δέ* 9 1; ΑΥ̓ΤῸ ΛΌΓΟΙCΙ ΠΡΟΆΓΕΙ—ἜΡΓΟΙCΙ Δ' ΟΥ̓ΔΈ ΚΙΝΕΪ́ 13 5; *δι' ἔργων ἀπολύεσθαι τὸν λακωνισμόν* 10 1.—**4.** 'employment,' 'proper work': *μέγιστον ἔ. αὐτῆς (τῆς ῥητορικῆς)* 15 4.—c. inf. 'a hard task,' *μέγα ἔ.* 21 1; *ἔργον ἦν κατασχεῖν* 27 2

εὔχεσθαι: *ηὔχετο τοῖς θεοῖς* 8 4 (see n. to c. 7, 1); *εὐξάμενοι τοῖς θεοῖς* 17 I

εὐ-ωχεῖσθαι 27 2

ἐφ-ήμερος: *τὴν ἐ. δαπάνην* 16 4

ἐφ-ιστάναι, *addere, insuper ponere*: *τοὺς ἄνω κίονας ἐπέστησε* 13 4.—*praeficere*: *τοῖς ὅλοις νοῦν ἐπέστησε* 4 4

ἔφ-οδος, *adventus*: *τὴν ἔ.* 19 3

ἔφ-ορος: *οἱ ἔ.* 22 2

ἐφ-υβρίζειν: *ἐφυβρίζων* 29 2; *ἐφυβρίζοντες* 33 6

ἐχ-έγ-γυος, *idoneus*: *ἀξίωμα ἐ. πρὸς τοσαύτην ἡγεμονίαν* 37 I

ἔχειν: **A.** Trans. I. **1.** *habere*, 'to have': (*a*) *αἰτία ἔχουσα πλείστους μάρτυρας* 31 2, 5 4.—(*b*) 'to have (in itself or as a consequence),' 'involve': *πολλὴν ἀδηλότητα καὶ κίνδυνον ἔσχεν ὁ πόλεμος* 28 6; *μάχης ἐχούσης πολλὴν ἀδηλότητα* 18 I; *ἔργων διατριβὴν ἐχόντων* 12 5; *νόσῳ μῆκος ἐχούσῃ* 38 I.—(*c*) 'to have possession of the mind,' said of agitating emotions: *μετάνοια καὶ πόθος ἔσχεν αὐτούς* 10 2; *ἔρως εἶχεν Σικελίας* 20 3.—**2.** 'to have,' *i.e.* 'to own,' 'possess': (*a*) property: *Φωκέων ἐχόντων τὸ ἱερόν* 21 2; *ὅσα μὴ πρότερον εἶχον* 26 2; *τοσαύτην ἀρχὴν ἔχοντι* 15 4; *τίνα τέχνην ἔχουσα* 24 I.—(*b*) relatives: *παῖδας ἔχων γνησίους* 37 3.—(*c*) the present participle with verb = 'with': *πρὶν ἐμβαλεῖν ἔχοντα τοὺς Πελ.* 33 2; *ἀπέστειλε δέκα ναῦς ἔχοντα τὸν Λακεδαιμόνιον* 29 2.—(*d*) to have faculties, emotions, etc.: *φρόνημα εὐγενὲς ἔχοντι* 10 6; *ἔχων τινὰ πρὸς Σαμίους εὔνοιαν* 25 2.—(*e*) of age and time: *τοῖς ἡλικίαν ἔχουσι καὶ ῥώμην* 12 5.—(*f*) to have advantages, conveniences: *ἔχουσι τιμάς* 8 6; *δόξαν εἶχε* 24 4; *μείζονα πίστιν ἔσχε καὶ τιμήν* 33 I; and the contrary: *ὅταν τὸν χρόνον ἔχωσι ἐπιπροσθοῦντα τῇ γνώσει* 13 I2; *αἰτίαν εἶχε* 13 I0; *μόνος ἔσχε τοῦ πολέμου τὴν αἰτίαν* 29 5; *δι' αὐτὸν ἔσχεν ἐχθρούς* 31 2.—(*g*) impersonal use: *ἔχει λόγον*, 'it stands to reason' 1 2

II. *tenere*, 'to hold': *διὰ χειρὸς ἔχων τὴν πόλιν* 34 I

III. *posse*, 'to have the means to': *οὐκ ἔχων κτῖσαι* 22 3

B. Intrans. with modal adverbs, 'to hold or find oneself so and so,' 'to be in such and such a condition': *σφόδρα κακῶς ἔχων* 38 2; *τὰ οἰκεῖα μοχθηρῶς εἶχεν (αὐτῷ)* 36 I; *εἶχεν οὕτω τὰ περὶ τὸν νόμον* 37 3; *τὴν ἀρχὴν ὅπως ἔσχεν γνῶναι* 31 I; with *πρός* and accus.: *οἰκείως εἶχον πρὸς αὐτόν* 10 3; *ἀργῶς ἔχων πρὸς χρηματισμόν* 16 3

C. Mid. c. gen. 'to hold on by,' 'to be connected with': *ψήφισμα . . . εὐγνώμονος δικαιολογίας ἐχόμενον* 30 3

ἔχθρα: *ἄσπονδον καὶ ἀκήρυκτον ἔ.* 30 3

ἐχθρός: *ἐ. ἀνηκέστῳ* 39 I; *οἱ ἐ.* 10 7; *πολλοὶ τῶν ἐ.* 33 6, 34 3; *τοὺς μὲν δι' αὐτὸν ἔσχεν ἐ.* 31 2

ἕως, coni. *donec, usque dum*: *ἕως ἀπηλλάγησαν οἱ Π.* 34 I.—praepos. c. gen. (unclassical): *ἕως Ἀκαρνανίας*

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B. c. Acc. *post:* μ. ταῦτα 29 1; μεθ' ἡμέρας ὀλίγας 3 2; μ. τὴν Θουκυδίδου κατάλυσιν 16 3; μ. τὸν ὀστρακισμόν 16 3; μ. τὴν μάχην 29 3; μ. τὴν Περικλέους τελευτήν 24 4

μετα-βάλλειν ἑαυτόν 1 3

μετα-βολή: τῆς μ. 9 1; μηδεμίαν μ. 34 4; ποικίλαις μ. 38 1

μετ-άγειν: τὰ κοινὰ χρήματα πρὸς αὑτὸν μεταγαγών 12 1

μετα-λαμβάνειν 12 5

μεταλλεύς: μεταλλεῖς 12 7

μετά-νοια: μ. δεινὴ τοὺς Ἀθηναίους ἔσχε 10 2

μετα-πείθειν, *in aliam sententiam traducere:* μεταπείθει τοὺς ὁρῶντας 8 4; μετέπεισεν (αὐτούς) 35 4

μετ-αρσιο-λεσχία [2]: τῆς μ. 5 1

μετ-άρσιος: λόγους περὶ τῶν μ. διδάσκοντας 32 1

μετ-έχειν τῶν βουλευμάτων 17 3; μετεῖχε τῆς βουλῆς 9 3

μετ-εωρίζειν: μετεωρίσας 4 4

μετ-εωρο-λογία: τῆς λεγομένης μ. 5 1

μετ-έωρος: τὰ μ. 6 1

μέτριος: μετριώτερον ἐν ὄγκῳ τρόπον 39 4

μετρίως εὐδοκίμησε 18 3

μέτρον: ἀριθμοῦ καὶ μέτρου 16 4

μέτ-ωπον: ἐκ μέσου τοῦ μ. 6 2; ἔστιζον εἰς τὸ μ. γλαῦκας 26 3; τὸ μ. τοῦ χαλκοῦ λύκου 21 2

μέχρι, *usque*, of Time: μέχρι νῦν 13 3.—of Place: μέχρι Βυζαντίου 17 2

μή with participle for οὔ 3 2, 23 1, 29 2, 34 4; after a verb of consenting in indirect discourse 36 4, 12 1. —*num*, in indirect question after ἠρώτα 35 2

μηδέ, *ne—quidem* 8 4; for οὐδέ 29 3

μηδείς for οὐδείς 9 4, 14 2; τὰ μηδεμιᾶς ἄξια σπουδῆς 1 2; μ. ἔργον μέγα 29 2; μηδένα τῶν φίλων 7 4; μηδεμίαν 34 4. — μηδὲν ἧττον 12 5; μηδέν 28 3, 39 1.—after μήτε —μήτε 39 1; after μηδέ 8 4

μηδισμός: μηδισμοῦ ἀρχάς 24 2

μῆκος: μ. τοσοῦτον πολέμου 34 2; νόσῳ μῆκος ἐχούσῃ 38 1

μηλό-βοτος: μ. χώραν 16 5

μήν: μηνί 28 1; μησὶν ἐννέα 28 6; ὀκτὼ μ. 11 4

μήν: οὐ μήν 25 2, 35 4, 36 4; οὐ μὴν ἀλλά 29 5

μηνύειν: ἐμήνυσε τὴν θεὸν οὐκ ἀποστατοῦσαν 13 5

μήνυσις: ἐπὶ μηνύσει 31 2

μηνυτής: τῷ μ. 31 5

μήτε—μήτε μηδὲν—μηδέ 39 1

μητρόθεν: τὸ μ. γένος 33 1

μηχανᾶσθαι: μηχανώμενος εἶναί τινα θέαν 11 4

μηχανή: μηχαναῖς bellicis χρήσασθαι 27 3

μηχανικός: τοῦ μ. 27 3

μίγνυσθαι: μεμιγμένοις)(ἀκράτοις 4 4.—ἀλλήλοισι μιγέντε (de concubitu) 3 2

μικρός: μ. πόλιν 17 1; μ. βοήθειαν 29 3; κατὰ μικρόν 36 1; πόλεις μ. 34 2; οἰκήμασι μ. 34 4

μιμεῖσθαι: μιμούμενος 15 3, 18 1

μίμημα, *simulacrum* 13 5

μίμησις: τῇ μ. 2 3; προθυμίαν ἀγωγὸν εἰς μίμησιν 1 4

μιμητικὸς ζῆλος 2 2

μισεῖν: μισούντων 33 1

μισθός: μισθῶν διανομάς 9 1

μισθο-φορά: ἄλλαις μ. 9 3

μισό-δημος: μισόδημον 9 4

μνήμη: ταῦτα ἐπελθόντα τῇ μ. 24 7

II

ῥωννύναι[1], *confirmare*: ἔρρωσεν εὐανδρίᾳ τὰς πόλεις 19 1.—PASS. ἐρρωμένην ναυτικῇ δυνάμει νῆσον 29 1

Σ

σάμαινα[2], navigii genus Samii: σάμαιναν 26 3
σανίς: σανίσι προσδήσας 28 2
σατυρικός[1], 'low,' 'vulgar': σ. μέρος 5 4.—'lewd': ἀνθρώπους σ. τοῖς βίοις 13 11. Cp. *Cat. ma.* c. 7, 1 σατυρικὸν καὶ ὑβριστὴν τοῖς ἐντυγχάνουσι φαινόμενον
σάτυρος: ΒΑCΙΛΕΥ CΑΤΥΡΩΝ 33 7
σαφής: σ. πόθον 39 4
σαφῶς, *discrte* 16 1
σεμνός: οὐ σ. ἐργασίας 24 3; τὸ πρὸς δόξαν σ. 7 5; σεμνότερον ἐν πραότητι τρόπον 39 4
σεμνότης: τὴν σ. 5 4
σῆμα, *sepulcrum*: ἐπὶ τῶν σ. 28 3
σημαίνειν, *portendere*: τί σημαίνει 6 3
σημεῖον, *signum*: σ. τινός 6 4.—*prodigium, ostentum* 6 2; ἀναίρεσιν τοῦ σ. 6 4; μέγα σ. 35 1; δεινοῦ τινὸς σημεῖον 35 2
σθένος: ΜΕΓΑ CΘΕΝΟC 4 3
σίδηρος: ἐν σ. διπλόη 11 3
σίμωμα: ναῦς ὑόπρῳρος τὸ σ. 26 3
σιωπή: σιωπῇ, *tacite* 5 2, 34 1
σκηνή: τῆς βασιλέως σ. 13 5
σκήνωμα: ἐν σ. πνιγηροῖς 34 4
σκίλλα, 'sea-onion,' a plant of the liliaceae family: τὴν σ. σχῖνον ὀνομάζουσι 3 2
σκληρός: ΑΚΟΝΗ CΚΛΗΡΑ 33 7
σκότος, τό 35 1; σκότους ὄντος 5 3
σκυτο-τόμος: σκυτοτόμοι 12 7
σκῶμμα: σκώμματα 33 6
σοβαρός: τὴν σ. προσωνυμίαν 39 2.—bono sensu: τὸ φρόνημα σ. εἶχε 5 1
σοφία: τῆς Ἀναξαγόρου σ. 16 5
σοφιστής: ἄκρος σ. 4 1; μετὰ τῶν σ. 36 2. The name was applied in the 5th cent. B.C. generally to a wise man, and more particularly to one who practises wisdom as a profession, and goes from place to place to offer instruction to those who require it, and are disposed to pay for it
σοφός: σ. τινὰ καὶ πολιτικήν 24 3; τὸν σοφώτατον σύμβουλον 18 2
σπαθᾶν, *prodigere*: σπαθῶντος τὰ χρήματα 14 1
σπονδή: ἄχρι τῶν σπονδῶν 7 4.—*induciae*: γενομένων σ. 24 1; CΠΟΝΔΑC 16 2
σπουδάζεσθαι, *coli, magni aestimari*: ὑπὸ τοῦ Περικλέους σπουδασθῆναι 24 3
σπουδαῖος: σ. αὐλητής 1 5
σπουδή: τὰ μηδεμιᾶς ἄξια σπουδῆς ἀκούσματα 1 2; ἄξιον σπουδῆς εἶναι τὸν εἰργασμένον 2 2.—σπουδῇ, *serio*)(μετὰ γέλωτος 8 3
σταθμός, *pondus*: ἀποδεῖξαι τὸν σ. 31 3
στάσις: στάσει διατεταραγμένα 36 1.—personified: CΤΑCΙC ΚΑΙ ΠΡΕCΒΥΓΕΝΗC ΚΡΟΝΟC 3 3
στέλλειν: ἔστειλεν 11 5, 29 3.—PASS. ἐπὶ Κύπρον στελλόμενος 26 1
στέργειν uxorem: τὴν Ἀσπασίαν ἔστερξε διαφερόντως 24 5
στερεός: τὸ κέρας σ. πεφυκός 6 2

T

Ψ

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